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Open Forum

'Need to Nurture Scholars'

To the Editors: The brief, but stimulating editorial, "Unitarian Illusions," by Albert B. Southwick, in the Mid-Summer *Register* and *Leader* is long overdue.

Not only is he perfectly right in his general remarks with regard to Unitarian attitudes toward the "lesser breeds" within normative Christianity, but we can only applaud his pointing out the fact which a few of us have stressed for years, namely that Unitarianism has not produced an outstanding theologian in this century. What is more, it has not produced an outstanding scholar in any related field, such as Old Testament history, higher criticism, church history, and the like.

Actually, it has officially discouraged such developments and several of us have been forced to either satisfy ourselves with church pastorates, and do a little study on the side, or go out of the ministry entirely. In neither case has this system produced scholars. While in the active Unitarian ministry, one does not have the time to keep up with the research and developments in his chosen academic field.

This type of discouragement takes several forms, including that of raising serious questions with regard to a man's "fitness" for, or sincere interest in, the ministry if he has genuine and consuming interests in academic fields. The result has been that when important "chairs" become vacant at places like the Harvard Divinity School, etc., there is no Unitarian with the requisite background available.... No concept of a "teaching" ministry appears to exist, and a man who enters teaching, even in the religious field, may find himself on the carpet and required to explain why he should not be dropped from active ministerial rolls, since he has not served a church recently.

The same principle seems to apply in non-parochial charitable fields, and a man serving a non-profit organization may soon find himself dropped as a minister. In contrast to this attitude, the appointment of a Presbyterian minister as United States ambassador to Cairo resulted in a full page article in *Presbyterian Life* recently, although he had not served a parish for years.

(Continued on page 19)

DONALD SZANTHO HARRINGTON:

Africa Speaks

It Is Time for the West to Listen

If we can learn as well as teach, a great new human relationship is ready.

It has been an error for us of the West to seek the conversion of the African from his religion, culture, and particular way of life to ours; to make him a good, black European and, if possible, capitalist Christian.

It has been a grave and presumptuous error, a manifestation of the sin of pride, for us of the West to have thought that the African had no culture, philosophy, or religion worthy of development or that his economic and social life must conform to ours. It is time for us to acknowledge both the error and the sin.

It is time, too, for us to understand and admit openly that there is much of value in the African's naturalistic, pantheistic, monistic, spirit-saturated world view, certainly for him and perhaps for us. It may produce more fully *human* human beings than does our rich but mechanistic, thing-centered, comfort-worshiping, western, Christian civilization; our dualistic, highly competitive, mastery-of-nature *Weltanschauung* from which spontaneity, creativity, and wholeness of spirit seem to be fleeing.

If we make these acknowledgments, the very admission will help to define a reconstituted relationship of the West to Africa. It is long overdue. We must exert every effort to accumulate knowledge of what survives of basic African culture. The time to do so is short, for many of the ways and ideas of the West are destructive of the African ethos, and we have led many Africans into helping to destroy their own past and sever their own roots.

Our aim must be, not to destroy African culture, or even merely to record it for history, but to preserve the good in it. Western ways, ideas, and techniques should be offered freely, and we should encourage their assimilation, but in subordination to basic African concepts. We should attempt to help the African to grow up, not in our image, but in his own; to modify and modernize his religion, culture, and social life to meet the challenge of modern science and technology; but in so doing, to remain his own, unique African self. At least in part, this is possible.

I do not think this will mean abandoning Christian teaching to the Africans, but it will mean abandoning the teaching of the unique and exclusive rightness of Christian salvation and of absolute Christian superiority. As Toynbee has indicated, such teachings long since have become a handicap to good human relations between the West and non-Christian nations. They represent, in any event, that arrogance in Christianity which is least Christian.

This will mean our going to Africa to learn as well as to teach; going with open minds and expectant spirits, hoping to find a value—and it is there. In the search for a humane social order and way of life and for a worthy, effective, modern religious outlook, we westerners are in the position of being blind leaders of the blind. Gerald Heard and other noted social anthropologists have presented convincing evidence that our western Christian preoccupation with the analysis and manipulation of nature, our worship of the "things our own hands make" and the power we create may be the fatal specialization of our species, leading us down "the trail of the dinosaur." It is symptomatic that our generation finds it much easier to

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The Reverend Donald Szantho Harrington is minister of the Community Church of New York City. This article is an adaptation of an address he delivered in August before the Congress of the International Association for Liberal Christianity and Religious Freedom at Davos, Switzerland.

run away to the moon than to come home to an understanding of our own souls.

It is possible that the Africans, being somewhat closer to original man in their way of life, possess the last, lost key to human happiness and survival. They may be at a point in the road before the fatal turning. It is just possible. To find a lost key, one must realize first that it is lost, and then he must look for it, even in what may seem unlikely places.

The European never has taken the time or trouble, so severe has been his complex of superiority, to inquire seriously as to whether there may be things in African culture worth preserving. And if the westerner has had questions about the effectiveness and permanent value of the culture he was evolving at home, he has not revealed his doubts to the Africans. He has set forth his civilization as the great golden goal, the epitome of all progress, the badge of superiority, the heaven on earth of all men's hopes; that for which the entire African past safely could be abandoned. The European has applied a standard of production, power, and plumbing to judge the African ethos. He has found the African ready to relinquish his birthright for the promise of production, power, and plumbing.

Now, however, for the first time since western man discovered the African continent, he is—slowly and painfully, and still only here and there—becoming aware that there is far more to Africa and the Africans than he realized. He has discovered that Africa is rich in culture and can match the other continents in the glory of its history; that it has an intelligible philosophy of life and its meaning, an indigenous religious outlook, evident throughout the continent, that is deep and powerfully expressed. He has found the arts in Africa varied in expression and sophisticated in form. He has found patterns of social life and family feeling which should not be lost. He is discovering the African personality to be distinctive, attractive, winsome, simultaneously gentle and strong, child-like but wise.

What of African social and family life—traditionally tribal? The European has done everything in his power to break it down and replace it with a heightened individualism and national loyalty. He broke up the communal patterns of land ownership and management in East and Central Africa, and substituted small, individual land holdings and titles—with resultant fragmentation in land plots, wholly uneconomic after two or three generations. In East Africa, the British are trying programs of land reconsolidation on a voluntary, co-operative basis, in an attempt to repair the damage done by the policies of a generation ago. The westerner often has sought to destroy tribal loyalties by undermining the authority of the chiefs, but has produced a new autocratic, dictatorial nationalism without many of the democratic safeguards implicit in the old way of life. Modern western sociologists are only beginning to acknowledge that there were great values in the strong, multiple-family bonds and loyalties and deep tribal feelings under which every individual felt bound to every other individual and to his own family and tribe, and each individual took some responsibility for the welfare of all.

The family, we are told, is the womb of civilization. In it are nurtured the men and women of tomorrow. Can we be sure that our highly individualized, fragmented families are superior to the African multiple bonds and loyalties? Is it really necessary to destroy tribalism in order to halt inter-tribal wars and obtain inter-tribal co-operation? Has not western man learned that it is not necessary to destroy nationalism to achieve an international spirit?—quite the contrary, that it is important to keep local loyalty and government alive along with the developing international loyalty? I wonder if the tribal unit of loyalty, because it is smaller and permits more face-to-face communication, may not prove to be the most viable of all. As William Conton puts it in a phrase that has a religious ring, "With us the 'I' is always 'we'."

There is a real question whether Christianity will survive in Africa. Though the Christian missionary built schools and took the African the only opportunity for education he was to have before liberation, the Christian missions have been closely identified with colonial administrators; most Christian missionaries have lived a separate, segregated, and privileged existence; and most mission churches have been rigidly segregated, and are today. These facts are difficult for the African to forget or forgive, which is one of the reasons Islam is making such a great advance in many new African states. The new African is disappointed and disillusioned with the Christian church, and is tending to say, as did Emerson, "What you do speaks so loudly, I cannot hear what you say."

But the really important thing is that there is a profound African philosophy underlying African culture and religion, a philosophy that undergirds African experience throughout most of the continent, that binds Africans together from whatever part of Africa they come, and that contains much that is worthy, suggestive, and inspiring for modern man. The basic African philosophy and religion continues to have value for the Africans and should not be denigrated or ignored. It may have insights for modern, western man as well.

If African religion is, in some respects, primitive, magical, and ridden with superstition, can Christianity boast of being wholly free from such primitivism? The African, I think, would be quick to term magic the Christian transformation of the wine into blood and the bread into flesh; Christianity prefers to term them mystery. The African would regard as magical the resurrection of the body of

Jesus, the virgin birth, and the miracle healings; they have their counterparts in African religion, but whether you term them mystery or magic depends upon your faith. African religion needs to grow up, as does Christianity, but its basic concepts and outlook, being naturalistic and pantheistic, are not alien to the modern, scientific mind.

There are four basic categories of being in African philosophy and expressed in African religion, and all four of them include all existence and all essence. Expressed in the Bantu language, they are:

Muntu—the creative spirit, including the human and superhuman, the living and the dead. *Muntu* is what sparks, powers, and gives meaning to the remainder of existence.

Kintu— things, objects, the lower animals, all that require *Muntu* to activate them.

Hantu— the category expressing place and time.

Kuntu— the category expressing modality; that is, such abstract but vital and livingly discernible qualities as beauty, goodness, laughter, sorrow, love.

Note that each of the four words ends with the same three letters, *ntu*. *Ntu* is the word which stands for the Primal Power, the Universal Force, the Ultimate Being, which permeates and empowers everything that is. As Jan Heinz Jahn states in his study, *Muntu*, "*Ntu* is Being Itself, the Cosmic Universal Force, which only modern rationalizing thought can abstract from its manifestations. *Ntu* is that force in which Being and beings coalesce." Within *Ntu*, *Muntu* is the creative spiritual element which is distinctive in man and the activating force of life which man shares with God. It is *Nommo*, "the word," within *Muntu* which God and men employ to give meaning to things and a living character to the universe.

Thus African philosophy achieves a simple, consistent system of thought, clearly expressed in the language itself, a monistic system which includes all experience and all creation within the circle and sees all created things as permeated with the divine. It is a system which emphasizes the role of the creative spirit of God in men, the divine being shared by the human, and in some measure brought into being by human spiritual activity. It is an unfragmented unity and an unfragmented life which it seeks to produce, binding together work, worship, play, art, family and community life, the living and the dead, the human and the divine. There can be within it no strict separation of the sacred and the secular. Even good and evil are not divided into separate, conflicting orders of being, as in Christianity, but always seen as present possibilities. God, *Ntu*, is the ground of being within which man works to create the good he needs and shares.

There is one aspect of African religion which, I should think, would make more sense to modern men than the pattern of Christianity: the African cannot understand a God who is apart from life and from his own human endeavors. Jan Heinz Jahn, again, in *Muntu* tells a story of a Dutchman who in 1603 recorded a conversation with the Africans he found in what is now the Union of South Africa. The Dutchman told the Africans that it was God who gave them all the bounty with which their lives were endowed. "But," he recorded, "this they would in no way confess to, nor could they believe it, that such things would come from God and would be bestowed upon them by the grace of God, and then they said that God did give unto them no gold, but the earth did give it unto them wherein they did seek it and find it. Nor did God give unto them neither millet, nor maize, nor corn, but the earth did give it unto them when they did sow it and after, at the right time, did reap and garner it . . . so they would not allow that these and such like things did come from God, but were brought forth from the earth . . . and were garnered by their labor."

The African's prayer is not to ask God to make or to give something, but rather to the creative spirit in himself to manifest and make God to appear, goodness to blossom in that part of nature with which he at any moment is wrestling creatively. He asks that the omnipresent God activate himself in and through his own activities. Nor is the African prayer uttered in words alone. Every mode of creative expression is employed, including song, dance, drum, sculpture, wood carving, and creative work.

The African draws no clear distinction between the living and the dead, but has a keen sense of the degree to which the dead live on in the living and influence and care for them, as indeed also the dead are fulfilled in the living. It is almost as Paul put it, that apart from us they cannot be made perfect. Thus the living remember, revere, and draw sustenance from the dead, and continuity is maintained; in the African personality one can almost feel the undammed, uninterrupted, powerful river of life flowing through the separate generations and binding them together.

This is a brief and wholly inadequate summary of some of the basic concepts of African philosophy and religion, but enough, perhaps, to indicate that there is much more to it than we westerners have realized. The African has achieved in his indigenous religious outlook and social life some of the goals which modern psychology states as the aim of our human existence and the mark of human maturity: spontaneity, inner-directedness within the context of social responsibility, creativity, awareness of the divine in the commonplace, the wisdom in the ordinary, the requirement of choice between omnipresent alternatives, the desirability of wholeness of human experience, and the essential unity of all aspects of life.

I have not spoken in detail of African art and of modern African literature because both are major subjects in themselves, but they are highly sophisticated, powerfully symbolic, and speak of a great flowering of African culture in the decades ahead. I dare to predict that within the old concepts there will be a creative blossoming. When we chop down an oak or a maple in Maine, there spring up around

the stump a score of saplings, which grow five or six feet in the first year, drawing their strength from the root system of the old tree. So will it be, I predict, with the new African culture.

We liberal religionists should undertake a great new mission to Africa, a mission long overdue: we should send missionaries to Africa, not to convert the African to our Christian religion and western way of life, but to help him to understand, appreciate, preserve, and come of age in his own. We should take the best we have, but urge him to modify it, transform it, and assimilate it into his own culture and conception.

This may well prove to be more important than building bridges, ports, railroads, steel mills, factories, or even hospitals. For what shall it profit the African if he gain the whole world, but lose his own soul?

Such a mission would not be easy. Perhaps it would not be possible. I scarcely can imagine one more difficult. It would meet the aroused opposition of the orthodox Christian world, as well as the prejudice of the colonialist mentality. It would meet the opposition of many Africans who wish to turn their backs on Africa's spiritual past and become wealthy, western materialists.

I believe, however, it would be welcomed by thoughtful Africans and eventually by most Africans. It would be the first western missionary movement to go to Africa to learn as well as teach, the first to believe that the Africans as Africans had something to give beyond their exploited natural resources and the labor of their backs. It would help to lighten the burden of the image of African inferiority and doubt laid upon the continent by generations of un-Christlike western arrogance and prejudice.

This is the kind of mission which Africa needs today more than anything else, and it is the kind of mission for which we liberal religionists are particularly well prepared. To help the African to rediscover, reclaim, and recreate his own soul, his truest self, the best of his yesterday, today, and tomorrow, is the greatest gift that we could give. Like all true gifts, it would return to bless the giver a thousandfold.

ROYAL CLOYD:

Can Such a Change of Heart . . .?

IARF Delegates Seek Way to Unite a World

West meets East in Switzerland, and despite their differences, returns feeling a little closer.

We boarded "Saturnia," a fine Italian ship, in New York. Seventeen American delegates found shelter on her boards for rest and sun, food kind to body's wants, and affectionately efficient service. We were the West, of East and West, going to meet in Switzerland for a week in which to make some gain toward a "Unity of Mankind in Our Divided World."

Perhaps we set a tune by such a start. We came with ease, security, and more food than fits a man. The West we were, more clothes than skin; more health than not; joyous, searching, living well our span. Rich we were. We were the West.

The East came, too. Japanese and Indians were there as from another planet—and Hungarians, Germans, and Czechoslovakians; Irishmen, Englishmen, and Frenchmen, all and more, guests of the Swiss in a sweet valley village of Davos. Protected by mountains, good medicine, and honest gracious people, we were liked for our money, and more, for ourselves. We seemed at home.

The conference began Tuesday evening, August 8. Hundreds of us, with delegates and visitors from dozens of countries, gathered to hear the president of the International Association for Liberal Christianity and Religious Freedom, Dr. Ernest W. Kuebler. He welcomed us well and provoked us into thinking of the high purposes of our week ahead. It was the finer for the new friends with whom we sat.

Dr. Kuebler spoke first in our language, which was quickly translated into German and finally into French. The novelty of translation was stimulating at first, but

soon a restlessness resulted in shifting bodies and squealing chairs. The strange languages, familiar to continentals, delighted some, bored others, and were tolerated by most of us Americans. We worked to learn greater patience, but it was hard. We were quickly reminded of the certainty that languages divide us.

The mornings began at towering, graceful St. Johann Church of the fifteenth century. Each day we sang together the Swiss-German hymns we'd never heard. They were good hymns, and we got better. As the days passed, the hymns seemed less strange, as did the different men who spoke to us in different languages from the ancient pulpit. It was good to hear and see and feel.

Eric Pyle, an English college principal, gave the first of six morning lectures. He prompted us to consider again our painfully divided world. What can unite it after all, he asked? Can such a change of heart come to us? Sometimes, he felt, "the heart of a problem is that we have made it a problem, and sought the means to solve it." He urged us to ask ourselves, during the days that followed, "What light does my religion throw on important questions?"

Part of every day was devoted to five concurrent panel discussions, each interesting enough to make it hard to choose one. New Nationalism, Race, The Family, Spiritual Values and Technology, and Human Nature and Destiny were all to be considered.

Panel members and observers had come from several continents. Here was a chance for us to speak our minds and ask questions in an informal atmosphere. In our group, we were asked if we wished to use all of the time for questions to the speakers or to use a part for discussion in smaller groups. The division was clear: the Americans voted to use part of the time for discussion with a smaller number of people; the Europeans voted to ask questions and remain together. As it had been with languages, we found again that even we in Davos were divided.

Two addresses on "Our Approach to World Community" were delivered Thursday morning. By then, a more easy familiarity was evident, and time for translation was expected and therefore less frustrating. The two approaches were varied enough to be startling.

The first, from Arabinda Basu, was eastern. Quoting from the four-thousand-year-old *Rig Veda,* he offered a prayer that "our aspiration be the same." Then he described what he believed to be the central problem of unity: how to harmonize liberty with security? International security must be guaranteed, but freedom is a basic need for individuals and for nations. How may nations be left free to develop their own characteristic genius and yet feel and be secure? What is neded, he assured us, is a new psychological factor, a creative feeling for unity, and this is a power that can came only from the soul and spirit, not from the intellect.

Swiss Dr. Max Huber approached the problem in western Christian terms. At first, differences in his approach from that of Mr. Basu seemed pronounced. From a Christian theology, Dr. Huber moved to a concern for freedom, the right of each individual to his own personal outlook on life: "As long as the white man makes himself the measure of all things, he is unfit for world community." An organized world community is what we must have, even though it is yet to be represented and acknowledged openly.

"We must be on the offensive for the liberal spirit, and we must be glad that there are still spirits to be conquered," Dr. Huber said. "Only in the dialogue with strong opponents can we remain young and fit."

Thursday evening we went to the theater. Lessing's play, *Nathan the Wise,* which was produced for the congress, is a strange and wonderful story of the complicated affairs of a wealthy Jew in ancient Jerusalem. The hero tells a story in the second act which sets the theme for the act and the play as a serious but entertaining protest against religious prejudice. The story is told by Nathan to the Sultan who was testing Nathan's famed wisdom:

"There was once a man who had a most valuable ring, the gem of which had the power of reconciling its wearer with God and men alike. This ring was passed on for many generations from fathers to their most beloved sons. At last the ring came to a father who had three sons whom he loved equally. Unable to make up his mind which son should inherit the ring, he had an artist make two duplicates that were so perfect in likeness that even the father couldn't tell the difference. After he had given each son a ring, he died. The sons quarreled, each one sure that he had the ring of the father. Unable to agree, they sought a verdict from the judge. In court they were reminded that their father had certainly loved all three of his sons. Therefore, each should strive to show the power of the gem in his ring, by showing tolerance, helping his brothers, and serving God. Later, said the judge, the power of the three jewels would be shown in the kinds of descendants the three men had and a future judge would rule upon which was the true ring."

Then the Sultan asked of Nathan how he likened rings to religion, since the rings looked alike and the features of religions did not. "The causes of religion are alike," Nathan said, "though the external features be different. Religion is an historical account. It is accepted as true by believers because of the kinship and regard for those who relate the account." The point of the play was not lost on the delegates.

The coffee hour each day was international. Intense but delightful, the conversations could be continued later in the agreeable Swiss cafes, where new-found company could be more fully savored.

Americans and Canadians listened carefully to a fresh view of themselves on Friday. First, E. Mphahlele, a mem-

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ber of the African National Congress and a citizen of South Africa, spoke on "How Africa Looks at the West."

"The West," he said, "has a lot to learn from Africa if it can stop imagining that it has the prerogative to teach. It has to purge its motives if we are to benefit from the encounter we long for."

There are two images of the white man in Africa, and the white man represents a western world which includes Russia. The first image is political and the second is cultural. Unfortunately, the first is more sharply etched in the minds of the Africans. It has grown out of the colonial past, out of the slave trade and plantation life, out of racial discrimination, and finally out of two great wars and the threat of a third. These are bitter realities that the black man understands well. As the African looks, he sees that mass cruelty is a part of the tradition of the West.

Denominationalism battles for the soul of the African, and denominationalism has resisted the growth of a liberal faith. As Africans look at the Christian church, they ask how they can accept such a religious faith when the ruling class, members of the church, have made decency and human fellowship a punishable crime? The church in South Africa has tried to concentrate on conversion while shirking the responsibility for checking a growing barbarism among the whites. Every time the white governments have taken two steps forward, the churches have taken four steps back.

The situation in Africa calls for a new and drastic approach short of war. Verbal protests have become outmoded.

Indian Delegate Santau Banerjee reminded westerners that for the Indians, the West and the Christians were one. The influence of the West and of its religions, he said, was observed best by considering the reactions of concurrent religions to Christianity. Major reforms among the Indian Muslims have resulted in response to the challenge of western religion, and the pressure from Christianity has resulted in an aroused consciousness of the finer points of Hinduism in the minds of Hindu leaders. The Brahmo Samaj and Ramakrishna Mission are examples of a movement to refine major traditional religions.

Mr. Banerjee also commented on the reaction of the Indians to western evangelism. Except for the Syrian Christians, who have the longest Christian tradition in India and who were opposed to proselytism, he found there was an unfortunate prevalence of attempts to make inroads into the folds of Indian religions. Religion can be the prime basis of peace if it is preached as an instrument of union and not of division. This alone could be the greatest instrument of peace, so essential for the future of man.

Saturday morning, the roles changed. An American and a European gave their views of Africa and Asia. Dr. Donald S. Harrington agreed with Mr. Mphahlele that the colonial issue was more important to Africans than even food and shelter. "We must understand," he said, "that the prerequisite for any effective work on the African continent during the next quarter of a century is sympathy for the independence movements and their African Nationalist leaders." He divided Africa's needs into six categories, which included freedom from colonialism; education; agricultural, industrial, and community development; respect and understanding; freedom for Africa to grow into our age without being made a battleground between communism and capitalism; and help in rediscovering the distinctively African spirit.

In his address, Mr. Harrington attempted to do as he recommended to others. He strove to meet the African need for respect and understanding. He described how he thought the West *should* look at Africa rather than how it does look at it. He might have been an African speaking to us about the needs of Africans rather than a westerner.

Professor Friederich Heiler of Marburg considered the western view of Asia in four ways. Colonial expansion in Asia, which was once a major goal for the West, has nearly ended. No longer do most western nations seek to expand fortunes and political power by expeditions to the East. In addition, our hope of spiritual colonialism is shaken in part because native Christians and missionaries often ask for a genuinely eastern form of religion.

Some citizens of the western world are still convinced that the spiritual life of the East is alien to the western mind, but many others have learned that the East is a treasury of spiritual values which would complete, enrich, and rectify the spiritual life of the West. Discovery and translation of great eastern works of Lao-Tzu, the *Rig Veda,* and the *Bhagavad-Gita* by western religious leaders have brought new understanding and appreciation.

For a long time, the spiritual life of the West has been influenced by Islam as well as Buddhism.

"The West has turned toward the East, and by doing so, demonstrates its awareness of the oneness of mankind," Professor Heiler said.

Late in the week, Unitarian Universalist Association President Dana McLean Greeley was host to the more than one hundred American and Canadian delegates. We joined other delegations then for a business session in which we elected officers and planned the year ahead. Dr. H. Faber of the Netherlands was elected president and Percival Brundage of the United States was chosen to serve on the Executive Committee.

Saturday night, in the ancient church, Karl Richter played the great organ in a concert of powerful beauty and dignity. Farewell was beginning, and we were aware that it was a last evening together. Had we made any progress toward unity?

Surely it could be said that we knew more than when we came, and that we had worked hard. Somehow, too, the languages seemed less strange, almost natural. As we left, walking underneath the great spire of St. Johann into the cool rain, it seemed that we had somehow become less divided and that surely the world would be better for it.

MAX D. GAEBLER:

Our Ties Renewed in Transylvania

American Group Is First to Visit in Years

Travelers find Unitarians are holding their own in Hungary and Romania through vigor and enthusiasm.

Long-standing ties were renewed and reinforced when a group of sixteen American Unitarians and Universalists visited Unitarian churches in Hungary and Romania after the August Congress of the International Association for Liberal Christianity and Religious Freedom (IARF) in Davos, Switzerland.

We were the first group of American religious liberals in many years to visit the churches, which represent the oldest Unitarian movement in the world. Though they were closely linked with American and especially with British Unitarians a generation ago, there has been little opportunity for contact since the second World War.

In Hungary and Romania, though the churches face many difficulties, we were told that Unitarians are holding their own. The impression was supported by the enthusiasm, cordiality, and vigor we encountered everywhere.

Both the cultural sophistication of the Transylvanian churches and the substantial character of their institutions impressed us deeply. Here is no mere relic of a vanished greatness; on the contrary, here is a living, purposeful, and genuinely liberal religious movement.

Transylvania long has been a land of minorities. Inhabited by Romanians, Hungarians, and Germans, it enjoyed a semi-autonomous status for centuries until the Treaty of Versailles made it a part of Romania after the first World War. All the Transylvanian Unitarians are Hungarian.

In Romania, there are 118 Unitarian churches with a total of nearly 100,000 members. Although the government has paid for the rebuilding of many church edifices damaged during the war and subsidizes ministerial salaries, the churches are limited to the holding of formal religious services. No Sunday schools, no women's groups, no educational or auxiliary programs of any kind are permitted.

The Sunday we attended church in Koloszvar, a few more than two hundred persons were present; it would have been filled to overflowing in former days. After all, the parish has more than six thousand members!

Unitarian churches in Hungary proper are of quite recent origin; they were founded by Transylvanians who moved there during the years when Transylvania was part of the Hapsburg empire. Thus the famous Kohary Street Church in Budapest, the membership of which has included such distinguished Hungarians as the great composer, Bela Bartok, was organized as recently as 1881.

There are ten churches and a somewhat larger number of small groups, comparable to our fellowships, in Hungary. Eight ministers are serving them; there are two vacancies. Since the Hungarians have been isolated from the theological school at Koloszvar, they have undertaken an informal program of their own. A promising young student is being prepared for the ministry; it is hoped that he may spend a year studying in Prague before returning to fill one of the vacant pulpits.

Ecclesiastically, the Transylvanian Unitarians comprise one body over which preside a bishop and a consistory composed of delegates from member congregations. One of the special difficulties encountered in recent years has been the virtual closing of the Hungarian-Romanian border to ordinary travel. Neither the bishop nor any other church official has visited Hungary since the end of the

second World War so that the churches in that country have been left to rely on their own resources.

The great hero of Transylvanian Unitarianism is Francis David, the father of the movement. A famous painting depicting the Diet of Torda in 1568 hangs in the museum at Torda; in the center, illuminated by a brilliant shaft of light, stands Francis David, proclaiming the new doctrine of rational religion and freedom of conscience. Listening intently from his dais is the young King John Sigismund. As a consequence of the occasion, the king and a large portion of his people became Unitarians.

We found black and white lithographs of this painting in every Unitarian church we visited in Hungary and Romania. The picture has become a symbol of the movement, appearing on such official church forms as the confirmation certificate.

Our party, organized and led by Dr. Donald S. Harrington and the Reverend Mrs. Harrington, was strictly unofficial, but it included both Dr. Ernest W. Kuebler, immediate past president of the IARF, and Dr. Dana McLean Greeley, president of the Unitarian Universalist Association. Other members of the party included the Reverend Richard B. Gibbs, director of the UUA Department of Extension; Dr. and Mrs. Frank O. Holmes of Oklahoma City and two of their parishioners, Mrs. Lorene Nissen and Mrs. R. L. Murdoch; the Reverend David H. Cole of Urbana, Illinois; the Reverend John A. Farmakis of Stamford, Connecticut; the Reverend and Mrs. Zoltan Nagy and their daughter Vera of Fairhaven, Massachusetts; and the Harringtons' son Francis David.

We spent three days with our friends in Hungary, and everywhere they received us with heartwarming cordiality. The first evening, we were guests at a reception at the Kohary Street Church. Next morning, we visited another chapel in the city and a church in a working-class suburb. At each, we were welcomed by a group of parishioners and escorted into the church for the singing of a hymn and a formal welcome, to which Dr. Greeley responded graciously. Then we were taken to a social hall for refreshments—an ice, pastries, local wines and brandies.

That afternoon, we visited the summer camp maintained by the church at Magyarkut, north of Budapest. We were welcomed warmly again at this delightful rustic retreat, which reminded us of our own Senexet House. A young doctor and his wife, spending a week there, asked Dr. Greeley to christen the youngest of their four daughters. The ensuing service, in which Dr. Greeley was joined by a Hungarian minister as translator, provided a dramatic and moving reaffirmation of the bonds of faith and fellowship which unite us with our Hungarian friends.

We had been joined on the trip to the camp by several leaders of the church in Budapest. As our bus returned in the twilight along the Danube, we sang hymns and folk songs in German, English, and Hungarian.

Most of the Unitarian churches in Romania are in villages so picturesque that they look like illustrations from Grimm's fairy tales. Flocks of geese roam the streets, the goats come down from the hills at dusk and find their way each to his own home, and sleek black buffaloes do most of the heavy work.

In one village, where nine hundred of the thirteen hundred inhabitants are Unitarians, we met a young bride, married that afternoon and still dressed in her colorful traditional costume. Her husband, seeing the Budapest sign on our bus, scarcely could be convinced that we were Americans; no American had visited the village in nearly twenty-five years!

Yet in villages such as this, where the external circumstances of life seem so primitive to the western eye, we encountered ministers with graduate degrees from Oxford and substantial private libraries.

The city of Koloszvar (or Cluj, as it is named in Romanian) is the center of the Transylvanian church. It is an impressive old city with a beautiful square in the center and many imposing public buildings. There the bishop has his seat, and students go to attend the theological school.

We were guests at a reception in the home of Bishop Kiss. The bishop, the secretary of the church, a professor of New Testament at the theological school, and their wives greeted us with dignity and warmth.

Earlier, we visited the massive building across the street which formerly housed the Unitarian theological school. It has been taken over by the state to house a public school, but a few rooms have been reserved as headquarters for the church. The theological faculty has joined with the Calvinist and Lutheran faculties to form a Protestant Theological Institute. The arrangement presents difficulties, but a high level of academic preparation is maintained.

Last year, however, no Unitarian student entered, and it was uncertain whether any Unitarian would enter this fall. Such a drying up of the supply of new ministers constitutes the most dangerous threat to the continuing vitality of the church.

As we bade farewell to our friends in Koloszvar and Budapest, it was as though we were leaving old comrades. None of us from America will forget those days; we shall remember the courage, the buoyancy, the devotion we encountered.

For them, it undoubtedly was a tremendous lift to have fresh evidence of continuing interest and support from their colleagues across the Atlantic. For us, it was a revelation of the deep rootage and tenacity of a movement which is a living part of our liberal religious tradition.

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HOMER A. JACK:

Commitments of the 'Non-Committed'

Belgrade Conference Powers Shun 'Third Bloc'

Twenty-five nations are pledged to peace and negotiations, independence, racial equality, economic development, and UN.

Belgrade, Yugoslavia

We religious liberals could be called the religiously non-aligned. We do not want to be part of any existing religious power bloc. For that reason, we often are mediators among religions and sects in local communities, even though we do not consciously steer a balanced course, equidistant between orthodoxy and atheism or between Christianity and "paganism." Since we are sufficiently removed from the holy wars, perhaps we can the better understand the role of the politically non-aligned. Thus we ought be interested in the Conference of Heads of State or Government of Non-Aligned Countries which met in Belgrade early in September.

The Belgrade Conference was many years in the making. Its origins were in the Asian-African Conference of Bandung in 1955, the All-African Peoples Conferences, the meeting of heads of state at the United Nations in the autumn of 1960, and the Casablanca Conference of African states in January 1961. After preparatory sessions in Cairo in June 1961, an impressive number of presidents, prime ministers, and princes gathered near Belgrade's Marx-Engels Square in an effort to liquidate the remaining areas of colonialism, keep the peace, and otherwise find areas for co-operation.

In the almost four days of general debate, western-leaning Archbishop Makarios of Cyprus found himself seated alphabetically next to Soviet-leaning President Dorticos of Cuba. The heads of state conducted, for more than seven hundred diplomats and almost twice that number of journalists, a seminar on the semantics of non-alignment.

The delegates took pains to disavow (1) the concept of neutralism in the negative sense and (2) the desire to form a third bloc. Makarios denied that the nations assembled were "indifferent and passive to world problems." The countries refuse to describe themselves as non-committed because they do, indeed, have firm commitments.

The commitments of the "non-committed" are fivefold: to peace and negotiations, to independence, to racial equality, to economic development, and to the United Nations.

They do not wish, however, to align their national destinies with one or the other of the two blocs in the cold war. Their present sympathies may be with the U.S.S.R. or with the U.S., but they refuse to enter into military pacts with any bloc, accept military aid, or permit foreign military bases on their soil. This gives them, again in the words of Makarios, "freedom of judgment and [an] independent approach to world problems." Thus while they talk about being a moral force, most of their leaders fear becoming a third force. They feel that even a continuing secretariat might lead to a military co-operation which

would be unfortunate. Such is the current meaning of non-alignment, although the genus has almost as many species as countries represented at Belgrade.

Concurrent with these remarks on non-alignment, the the heads of state, in their formal speeches, also discussed colonialism, neo-colonialism, disarmament, and world peace. Indeed, Nehru electrified the conference by refusing to discuss his problems with China or Portugal. He recalled how he visited the old League of Nations in Geneva in 1938—one year before the beginning of the second World War—and found its members debating the opium traffic! He hoped the Belgrade Conference would be more pertinent, and thus he said that "if war comes, all else for the moment goes." He urged study and action to induce the two major powers to negotiate and prevent war.

This temporary "downgrading" of anti-imperialism displeased some of the heads of state, but in the end the conference indorsed Nehru's emphasis. For several days and nights, a committee drafted the conference declaration. Nehru wrote an Appeal for Peace which was issued as a separate document.

A chief problem was how specific to be about Germany and Berlin. Some of the delegates had a western view. Thus Makarios called for a UN plebiscite of the German people on the ground that any negotiations "must be based upon the will of the German people." Sukarno, on the other hand, called for "the recognition of the temporary *de facto* sovereignty of the two Germanies." The latter position had a slight majority in the conference, but Nehru again gave the decisive word when he said that the conference "cannot lay down any terms" on which the Big Powers should negotiate since "we are dealing with proud nations and they may react wrongly." Some felt the conference lost an opportunity by not pointing out the facts of international life both to the West and to the Soviets on Germany.

The conference devoted a substantial portion of its attention to the world situation, since Mr. Khrushchev gave the conference invocation with his announcement of the resumption of Russian nuclear tests and Mr. Kennedy gave the conference benediction with his announcement of the resumption of American tests. The conference made a strong statement on the necessity of disarmament "with inspection and control" and dispatched Messrs. Nehru and Nkrumah to Moscow and Messrs. Sukarno and Modibo Keita (of Mali) to Washington to urge the leaders to negotiate.

Despite the priority given to world peace, the conference also demanded the "immediate unconditional total and final abolition of colonialism." The Provisional Government of Algeria was made a full member of the conference and its new prime minister, Ben Khedda, obtained the *de jure* recognition of several states present, including Yugoslavia, Cambodia, and Ghana. The "intolerable measures of repression" by the Portuguese in Angola were discussed and it was agreed that the "people of Angola should be assisted by all peace-loving countries . . . to establish their free and independent state without delay." The leader of the Angolan rebels, Holden Roberto, was in the gallery (as Archbishop Makarios had been in the gallery of the Bandung Conference as an observer). The conference also contributed to the healing of the rift in the Congo by inviting both Premier Cyrille Adoula and Vice-Premier Antoine Gizenga to Belgrade. Both made addresses to a plenary session, and Sukarno proposed a minute of silence in memory of Patrice Lumumba.

Racial discrimination "anywhere in the world" was condemned as a grave violation of the UN Charter. Significantly, what heretofore had been a color and continental grouping of Africans and Asians had been opened up to whites (from Cyprus and Yugoslavia). Thus the conference was not practicing the *apartheid* which it was denouncing.

The member countries are so underdeveloped that the real frontier of most concern to the conference was not that between the West and the Soviet states, but that between the northern (developed) and the southern (undeveloped) states. They want desperately to remove the "economic imbalance inherited from colonialism." They want to close the "ever-widening gap in the standards of living between the few economically advanced countries and the many economically less-developed countries." Despite their demand for more economic aid, they want to be "free to determine the use of the economic and technical assistance which they receive." They fear the discrimination of the European common market. They see economic neo-colonialism not only in Africa but also in Latin America.

The nations at Belgrade realized the importance of the United Nations. Although there were Asian-African criticisms of the UN operation in the Congo, Premier Adoula of the Congo praised the UN. The declaration urged an expanded Security Council, some changes in the UN Secretariat (but not the Russian *troika*), and the seating of the People's Republic of China.

Who won at Belgrade? Not the Russians, for many of their pet proposals were not indorsed, such as their position on Germany, the *troika*, their insistence on a deadline for the liquidation of colonialism, and their version of disarmament basically without inspection. The Americans did not win either, for American interference in Cuba was criticized, the American position on China was opposed, and America's NATO allies such as France and Portugal were bitterly attacked for their continued colonialism. Thus both the U.S.S.R. and the U.S. were con-

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Dr. Homer A. Jack was an official observer of the Belgrade Conference representing the National Committee for a Sane Nuclear Policy, of which he is executive director. A Unitarian clergyman, he was minister of the Unitarian Church of Evanston, Illinois, 1948 to 1959.

demned for their pretensions. The Belgrade Conference insisted that neither America nor Russia has a monopoly on political wisdom and virtue; both are leading the world to war.

The non-aligned states, however, also achieved an ambiguous victory at Belgrade. For all their talk of being a moral force, they failed in several instances. They condemned western colonialism, but failed to discuss Soviet colonialism in Eastern Europe or Chinese colonialism in Tibet. Equally, the conference refused to comment on the Russian resumption of nuclear weapon tests. (The announcement of American tests reached Belgrade only a few hours before the conference adjourned). While Nasser, Nehru, and some others expressed "shock" publicly at the Russian move, the conference collectively was silent. The declaration spoke about the necessity of outlawing all nuclear tests, and it asked that the moratorium on testing be resumed. But Belgrade gave no judgment on breaking the moratorium.

There may be several reasons for this double standard. The Asian-African states retain a legacy of suspicion toward the West because of decades of colonialism and racism. This cannot easily be shaken off by freedom. In addition, there is an ambivalence toward their former colonial rulers, one of love and hate. There also may be greater expectations of the West than of Russia.

The double standard actually may be a compliment to the West, but it results in strange political behavior. Thus had the Americans resumed nuclear tests first, the conference probably would have been much more outspoken. This differing response is a fact of life which the West must understand and not ignore. For the West to assume that the twenty-five states gathered at Belgrade (representing one-third of the people of the world and one-fourth of the membership of the United Nations) would have dropped their non-alignment and joined NATO with the resumption of the first Russian nuclear tests—this would be making a serious misjudgment of international behavior.

The non-aligned leaders, as those of the aligned states, are tainted with human error, but still the moral leadership of the conference, and especially that of Nehru, was no lower, and perhaps higher, than that found anywhere in the West, including that in the churches.

BERND FOERSTER:

On Virgin Land

An Architectural Review

Spirit of a congregation is seen
in the way it builds a church
—and in the finished product.

Although we base our opinions of other civilizations to a considerable extent on their art and architecture, we seldom look at ourselves that way. It is both interesting and heartening to do so. As we see our churches in the mirror, we find an increasing number of examples of courage and vision, of buildings that are in harmony with the ideals of their congregations. As one would expect in liberal churches, individual buildings vary widely. Nevertheless, they share a growing awareness of the immeasurable, but no less real, qualities of the visual world. Also, improvements in procedures have tended to result in better architecture.

Such recognition of the importance of our physical surroundings is shown by the Cedar Lane Unitarian Church, formerly the Unitarian Church of Montgomery County, Maryland. The building has an immediate appeal to the visitor. The dominant materials—stone, unpainted wood, and glass—blend with the natural surroundings, and the structure grows convincingly from the contours of the land. The design is clearly but unself-consciously contemporary.

Situated in a suburban community near Washington, D.C., the six-acre property borders on a quiet secondary street. The heavily wooded plot has a large variety of care-

fully preserved deciduous trees, the height of which reduces the scale of the building, creating a friendly and welcoming atmosphere. The landscaped areas are confined by retaining walls or gently lose themselves among the trees. Playgrounds and parking areas are broken up and de-emphasized to avoid their intrusion on the natural beauty.

Despite the building's easy relation to its rustic setting, one is not led to suspect an attitude of withdrawal. Neat white trim, contrasting with the natural materials, adds a sense of order while its rhythms suggest activity. Thus the structure manages to give simultaneous impressions of comfort and stimulation.

The interior lives up to the promises of the first impression, and gives the feeling that the congregation must be on friendly terms with its religion. The logic that separates the various functions is evident, but the adaptability of the building permits its adjustment to the demands of the moment. One is struck by the uncommon degree of refinement, the innumerable little touches that reveal the care and competence of the designers—in the handsome wood ceiling of the assembly space, the beautifully detailed window wall, or even a simple railing.

The classrooms are downstairs from the main entrance level, yet the often objectionable basement character has been avoided by taking advantage of the sloping site which permits the use of large windows on the lower floor. Ample light and air make the classrooms eminently suitable, and where they extend slightly below the ground, an exciting relationship has been created with the garden, which at some points is almost on a level with the window sill.

The corridors appear more spacious than their width would indicate, because the walls separating them from the classrooms are of clear glass above eye level, thus admitting some light and extending the ceiling visually into adjacent spaces without giving up necessary privacy. Several of the classrooms can be divided into smaller areas by movable partitions, a popular but questionable device since time-consuming changes rarely are made and truly flexible arrangements pose serious acoustical problems.

The building of the Cedar Lane Unitarian Church indicates the spirit of its congregation. Even the casual visitor is attracted by the enthusiasm of its membership, the excitement of its adventures, and the obvious and deserved pride it has in its achievements. What brought about such vigor and a work of architecture so successful that it has received an award from the Potomac Valley Chapter of the American Institute of Architects?

The church has a rather short history. It began as a branch of All Souls' Church in Washington; for several years the congregation met in rented facilities to listen to the relayed sermons of the late A. Powell Davies, while its religious education program was conducted in rented school rooms. Eventually the congregation obtained its first minister, John Baker, and a rented house served as parsonage and church office. As transportation between the various facilities became a problem, the congregation recognized the need for its own church.

Among various alternatives, the choice of sites narrowed to a piece of property with an old house, which could be remodeled to serve as an initial religious education building, or a plot without buildings on it. Despite the usual fears and appeals to caution, the membership decided to make a fresh start and begin its project on virgin land. This important decision seems to have influenced the life of the church from then on, and one can still feel the confidence that prompted such an initial step.

The congregation had the unusual good fortune to have as one of its members an architect whose firm was not interested in doing any part of the work, and who happened to be well suited to perform the task otherwise best handled by a church building consultant. His work included advice in making some of the early but crucial decisions, writing a statement of the group's aspirations, guiding the congregation in the formulation of its needs, help in the selection of the architects, and assistance in the development of a specific building program.

A special building committee, which served during the entire period of planning and construction, took pains to keep the membership fully informed. Every committee in the church was involved in the determination of requirements, and recommendations were welcomed from anyone who wished to participate. The congregation decided to place major emphasis on meeting the needs of religious education; frequent congregational meetings, with their opportunities to clear up differences of opinion, apparently resulted in a reasonable balance of the various interests.

When the fundamental decisions had been made, the building committee decided to select its architect from a list of nationally prominent designers. The congregation approved Pietro Belluschi as best suited to give form to its particular dreams. Mr. Belluschi agreed to work as a design consultant—to set the character, provide the basic idea, and work with a local firm on the development of his original scheme. For the task of developing the concept, preparing the contract documents, and supervising the construction, the firm of Keyes, Lethbridge & Condon was selected. It was assisted by John Reshoft, landscape architect.

Through meetings, reading pamphlets, and attending church services, the architects acquainted themselves with the religious philosophy and particular spirit of the congregation. Thus the building displays an understanding of Unitarianism throughout—with the possible exception of a somewhat inflexible arrangement in the future audi-

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Photo by Joseph W. Molitor, Ossining, New York.

torium, where experimentation in varied forms of worship may prove to be difficult, although it certainly will be a beautiful space.

The congregation faced up to the question of maximum size by determining it in advance. It recognized the need for a membership large enough to support a vigorous and diverse program, but not so large that sheer numbers would make personal contact among members difficult and complicate the democratic process. In fact, even in the few years of its existence, two new churches have begun as branches of the Cedar Lane church. Such a deliberate restriction of ultimate membership gives the architect the advantage of being able to plan the entire growth of all facilities from the outset.

At present, only a portion of the ultimate structure has been built, and considering the need to tie in this intermediate stage with the over-all scheme, the apparent completeness of the existing section is amazing. Final plans call for expansion of the church school, the addition of a separate children's chapel, and the building of a large auditorium, which will permit the current assembly hall to be used for meetings, plays, and similar functions.

The new elements will come forward at both ends of the present building, forming a U around an entrance court that will be enclosed on the fourth side by a covered walk connecting the auditorium with the children's wing. The existence of such plans would make discussion of the exterior form of the building premature in this article. The excellent treatment of the portion now completed leads one to expect that the finished building will be one of the finest examples of liberal church design.

A number of vital lessons can be learned from the experiences of the Cedar Lane Unitarian Church; probably the most important is that favorable results can be attributed to a willingness to make clear-cut decisions. The boldness to resist allegedly safer alternatives was based on the recognition of the group's real potential. There are strong indications that attitudes developed in one area of church life tend to influence attitudes in other areas.

Specifically, the following points are worth noting for other congregations about to undertake a building project. A building committee needs to have sound judgment and must command the respect of the congregation. Thus it should consist of individuals with common sense and a gift for dealing with people, rather than experts in any phase of construction or maintenance. The first sign of the good judgment of a building committee is its ability to recognize when advice is needed and to obtain the best advice available. An effective building program of this kind requires guidance by someone who knows both architecture and liberal religion and who can act impartially.

It is difficult to overemphasize the importance of looking for quality in the selection of an architect, but it is equally important to use techniques that will encourage the cooperation of the entire group, avoid the domination by minorities, and balance various pressures for the good of all. The most essential aspect of such methods is the constant flow of information to the full membership. Understanding of the problems and maximum participation in the decisions result in realistic attitudes, and incidentally are effective in obtaining necessary financial support.

There can be little doubt that the success of its building has had a great influence on the life of the Cedar Lane Unitarian Church. To sum up one's impression of the facilities is to congratulate the architects and the congregation. No article can describe an architectural experience. Because this church is good architecture, no photograph will do it justice, and there is no substitute for actual presence in and around it. Anyone who has the opportunity would do well to treat himself to a visit.

A New Program for Boy Scouts

Religion in Life Award Is Instituted

Boy Scouts in Unitarian and Universalist churches and fellowships now have an officially recognized Religion in Life Award program, sponsored by the National Unitarian Universalist Committee on Scouting and officially approved by the Committee on Awards and Insignia, the Board of Trustees, and the National Council of the Boy Scouts of America (BSA). The program is outlined in the booklet *Religion in Life,* published by the Department of Education of the Unitarian Universalist Association.

The program is designed as an equivalent to that of the God and Country Award, widely used in Protestant churches, and is one of nine officially approved religious participation programs of the BSA. All nine are considered equivalent to one another, but the new program is especially adapted to Unitarian Universalist attitudes, beliefs, and history.

The program offers a valuable opportunity for the scout to work with his own family in searching the meanings of the liberal church and to do so under the direct supervision of his own minister or some other responsible adult. Close work with parents is in line with the Unitarian Universalist philosophy of religious education, which aims to make work home-centered as far as possible, and the program offers opportunity for family participation in a project of religious value. Close co-operation with the minister, or some duly appointed and knowledgeable adult, helps tie the young scout more closely to the adults of his church.

The program is in three stages (outlined in detail in the booklet), with the requirement that the award may not be earned with less than a year of work. It is not an easy program, but it has been planned so that it is within the capacity of a thirteen- or fourteen-year-old boy.

In Stage One, the scout is to become acquainted with his church on the local level, learning its history, studying its budget, and discovering the ways in which its members are serving the community. He also must discover the services offered by the Unitarian Universalist Association on a continental level and learn about its theological schools, its fund-raising activities, and the kind of resolutions passed at annual meetings. Stage One concludes with the scout assuming responsibility for the regular performance of some useful service to the church or fellowship.

Stage Two is a study of religious liberals in contemporary life. The scout is encouraged to discover the leaders in the continental organization who have made major contributions to the welfare of their nation. He is to know something of the program of world outreach. The history of the denominations which are now merged also is included in this stage, most particularly as it is reflected in the lives of individuals. This stage concludes with the scout listing things he may do outside the church which are expressions of his religious faith, and again he must perform some regular and useful service.

The final stage (Stage Three) is in four parts: a study of nature and religion, a personal understanding of liberal religious issues and ideas, a knowledge of world religions, and a final service project. This stage should spark the scout's interest in religion as representative of ideas and in gaining sufficient knowledge so that he can play an adequate role in "bull sessions" about religion among his peer group. This is particularly important since many of his peers will be involved in the God and Country Award program and have an awareness of their churches that some Unitarian Universalist young people seem to lack.

Upon completion of the three stages, there are two final requirements for the scout:

"1. Write a short essay stating why, not only as a scout, but as a Unitarian Universalist seeker for the truth, you should respect the religious convictions of others.

"2. Write a short esssay stating what working on this religious award program has meant to you and/or write a statement of your own religious beliefs as you see them at the present time."

The booklet, with its bibliographical helps and suggestions for service projects, may have an impact which will reach beyond the Boy Scout groups for which it is planned. Many adults (both those who have grown up in the liberal church and those who have lately come to it) will find, as they begin to help their sons, or to work as religious advisers to scouts, that they may profit by following up some of the suggested assignments.

Boy Scouts, or their parents, may obtain information on the new program by writing to the Department of Education, 25 Beacon Street, Boston 8, Massachusetts, for *Religion in Life,* which costs forty cents.

Editors' Forum

Character to Meet the Challenge

We, the people of the world, are confronted with a supreme crisis. It is universal, involving the totality of mankind. It is both individual in its nature and global in its scope. It is every man's crisis, and it is the crisis of mankind.

Will there be a thermonuclear war in the future? This is the uppermost question of our time. This is the question that we should face candidly and bravely. Unwillingness to face a problem seriously precipitates what we dread. Fear invites what one is afraid of.

Looking at the matter as rational persons, we find it inconceivable that any free and sane person or group of people will take upon themselves the terrible responsibility of unleashing upon mankind an atomic war.

But little of man's behavior is rational. Events, very often, gather such momentum that no force can arrest their flow. Have we reached a stage in our affairs where the boat of history has been caught in a current that draws it irresistibly into the whirlpool?

I am not trying to frighten you, nor is it my desire to convince you that a thermonuclear war is around the corner. But an atomic war is not impossible. Therefore, we must be prepared to wage it and to win it.

To help our thinking, let us imagine that the war has come and we have survived the initial attack. What kind of a situation will confront us when we emerge from our shelter? We shall find ourselves in a strange world indeed. None of the familiar tangible amenities of life will be there: no telephones, radios, newspapers, or cars. There will be no gas or electricity. Water supplies will be contaminated. All around us will be ruins. The little group of survivors will be thrown completely upon their resources of character to regroup themselves into viable human societies. This requires courage, fortitude, wisdom, generosity, willingness to sacrifice, ability for self-discipline, far greater than anything we now demonstrate in our private and public life. Yet, nothing less will do to insure our victory and our survival.

Now character does not spring in an individual overnight. One cannot go to bed greedy, miserly, grabby, mean, cruel, cowardly, suspicious, and wake up brave, gentle, generous, friendly, tolerant. Character is the result of continuous, conscious, laborious discipline. It is never too early to make a start or to intensify the efforts. Character is an ever-enticing and receding goal. This necessary character for victory and survival must be developed on a national and worldwide scale.

The question, then, resolves itself to what we can do to develop the character essential for victory and survival. Toward this end, I wish to make four concrete suggestions:

1. Enter into a precise commitment regarding what you consider to be of supreme value. Make a pledge of this nature: "Since I hold human dignity and freedom as supreme values, I shall consider no sacrifice too great to preserve them, defend them, and make them available to the rest of the human race."

2. Implement your commitment: As a token of your willingness to sacrifice and to make your pledge effective, set aside a sum of money equal to five per cent of your 1960 income tax. Start immediately to give it to churches, to schools, to hospitals, to service committees, to charities; put it wherever you are convinced that the cause of human dignity and freedom is being served.

3. Discipline yourself in the qualities of excellence which enrich human dignity and insure freedom. Be just and honest in your affairs, peaceable in your relations, and full of compassion toward all men.

4. Seek power when yours flags: when you find the going hard; when doubts overwhelm you and your nerves are not strong enough to bear the strain; when human wisdom fails and the horizons darken; reach for help beyond yourself. God is not dead. God is alive. For the "spirit of fear" is not from God, "but power, and love, and discipline."

If we do all these things and enough of us do them: pledge ourselves to dignity and freedom; make a token material gift as a tangible affirmation of our pledge; practice the excellent virtues of honesty, justice, peace, and compassion; seek power from the Source of all Power—if we do these and enough of us do it together, then I assure you that we shall never find ourselves facing a ghastly world. We shall have started a wave of human decency that will shock the world out of its fateful drive to destruction, and war will recede. Should our effort come too late to avert the disaster, we will find ourselves in possession of the character to wage it and win it. Begin now; begin yourself.

MOUNIR R. SA'ADAH

The Reverend Mounir R. Sa'adah is minister of the North Universalist Chapel Society, Woodstock, Vermont. His editorial, slightly abridged, is reprinted from the editorial page of The Christian Science Monitor.

What Our Ministers Say

A liberal church is one that is devoted to a moral and humanitarian way of life. It never turns aside in its search for newer, more humane ways of ordering society, nor does it ever cease seeking to understand more fully the meaning of human experience. Because it is devoted to the task of helping people understand themselves in relation to the universe and other human beings, a liberal church has developed the courage and intellectual vigor that enables it to grapple with the great and significant experiences of human existence.

Franklin P. Smith, Albuquerque, N. M.

The very deepest goals for Americans relate to the spiritual health of our people. The right of every individual to seek his God and the wellsprings of truth, each in his own way, is infinitely precious. We must continue to guarantee it, and we must exercise it, for ours is a spiritually based society.

Each of us must examine our goals anew to see that we have not replaced yesterday's values with today's novelties. We must constantly ask ourselves: how religious are our goals in life?

Frank Andrew Wahlstrom, Hopedale, Mass.

The liberal churchman boasts his freedom from creeds, outmoded moral concepts, and often, unfortunately, all sense of responsibility to the corporate life of the liberal religious fellowship, the church.

However, voluntary, rational membership in a liberal church carries with it a deep allegiance simply because it is voluntary and rational.

Attendance at its meetings adds strength to the group, and from the group the individual finds inspiration and strength for the quest. Service in its corporate life and giving money to its support are a concrete witness to its value.

H. Paul Osborne, Charleston, S.C.

Faith without action is, at best, wishful thinking projected to a cosmic level and, at worst, simply irrelevant to any religion which aspires to remain ethical. What is often not recognized by religious liberals is that the religious principles and ethical values we affirm are created and sustained by our human endeavors and by our religious institutions.

Brandoch L. Lovely, Austin, Tex.

We Americans are now passing through an era during which we are having to make an enlightened examination of our freedoms and to evaluate the nature and extent of the sacrifices we are going to have to make in order to attain ever-fuller freedoms worthy of all our citizens and with which we can challenge the minds, hearts, and hands of the un-free everywhere.

Whether economic, political, physical, intellectual, or spiritual, freedom must be rewon by each new generation of men, acting with responsibility, devotion, and sacrifice.

Joseph A. Rabun, Atlanta, Ga.

The whole point of the film ("Operation Abolition") is to suggest that everyone who opposes the House Committee on Un-American Activities is either a communist or a tool of communists. The possibility of honest opposition by intelligent and loyal Americans is rejected. . . . People . . . are so afraid that they have lost the power of honest observation and rational judgment. . . . This fact is itself disturbing evidence that America is by no means secure. For those who are prisoners of their own fears cannot be truly free.

Max D. Gaebler, Madison, Wis.

If we see in Eichmann the cause and not merely the manifestation of anti-Jewish feeling, we have missed the whole point. As *Life* magazine editorialized: Let no citizen of any community use Eichmann as a scapegoat for his own sins of neglect and unconcern.

Just because Eichmann's crimes are so immense, we should take care that he is accorded the greatest, rather than the least, protection of justice. . .

Peter S. Raible, Seattle, Wash.

Open Forum

(Continued from page 2)

Perhaps the problem is, basically, that our view of the ministry is narrow and parochial, while it needs to be broad and inclusive and provide the nurture for scholars normally provided by most "standard" denominations.—EDWIN C. BROOME, *East Meadow, Long Island, N.Y.*

To the Editors: I have read with interest Albert Southwick's comments about Unitarian illusions to the effect that "non-Unitarians are benighted, anti-intellectual, and downright stupid when compared to us illustrious liberals." Mr. Southwick is absolutely right.

I belong to a Unitarian fellowship, and I have observed that with negligible exceptions, no attempt is made to understand the traditional Christian faiths, particularly the elements in these faiths that have kept them alive and flourishing to this day. Most Unitarians content themselves with passing scornful and pitying remarks about the adherents of these faiths. . . .

. . . the recent crop of Unitarian ministers do not help in this regard. Mostly they present a non-theistic, negative, agnostic, and bleak picture in their sermons. It's easy to understand why most Unitarians take a supercilious view toward the Christian faiths since these faiths have retained a theistic basis, while Unitarians in increasing numbers have gone off the deep end into agnostic humanism.

One more thing. These ultra-modern Unitarians (really agnostic humanists) have convinced themselves that traditional Christian thinking stopped one hundred years ago. The Methodist of 1961 is no different from the Methodist of 1861! It rarely occurs to the smug Unitarian that Christian thinking has ben undergoing a modernization and a reinterpretation to bring it into line with modern thought without sacrificing basic concepts, in particular the concept of a meaningful universe.

Unitarianism will not be "a thinking man's religion" until its adherents cultivate a sense of humility. It will then be possible for them to study and appreciate the values embodied in the traditional Christian faiths.—HOWARD KEATS, *Hagerstown, Md.*

Keep Them Short

The *Register* and *Leader* regret that limited space makes it impossible to print all letters received. Priority will be given those which, in the editors' judgment, are of the most interest or concern to readers. No assurance can be offered that letters of more than five hundred words will be given any consideration for publication.

'Too Many Editors'

To the Editor of the Register: . . . I . . . resent the fact that the editorial space in the *Register* is largely not used for the purpose of expounding religious liberalistic ideologies, which should be its primary function and purpose, but instead, used by *too many* editors who are chiefly concerned with voicing their political and social viewpoints and furthermore ostracizing and demeaning those who don't subscribe to their concepts in behavior or theory; apparently those individuals and groups including the FBI, House Un-American Activities Committee and Senate Internal Security Committee, who have diligently recognized, exposed, and helped flush out Communists, and who have steadfastly refused to stupidly write off such Reds (who are dedicated to the destruction of our country, its system of government, precious rights, liberties, and property of its citizens) as just "mere individuals exercising their right to differences of opinion," are the ones who have been these editors' prize target for heaping their smear campaign upon—even, behold! subjecting them to that worn-out old wolf howl, "witch hunt, McCarthyism, red herring, fools, and radicals," a slogan mostly originating from the communist bloc who mostly certainly have succeeded in getting thousands of gullible Americans to chant it in unison. . . .—MRS. KENNETH MC KINNEY, *Silver City, N.M.*

Electrocution on TV?

To the Editors: It would be very educational if an electrocution were televised.

Perhaps this would be instrumental in convincing more people of the barbarism inherent in capital punishment.—RICHARD SWERDLIN, *Cincinnati, Ohio.*

We All Share Profits

To the Editors: . . . any of us could agree with Mr. [Edward J.] Meeman [Editors' Forum, Mid-Summer *Register* and *Leader*] that capitalism is immature. It has been growing but a few centuries. The thing that worries me, however, is the form of immaturity that criticism of capitalism often takes.

"Universal profit sharing!" How wonderful! Capitalism, in case Mr. Meeman has forgotten, is based on the assumption that some people will save money, will take all the risks of setting up and carrying on business, including the possibility of total loss, and will do the planning, the seeking of customers, and the organization of production. For such services . . . the business men expect to extract a reward.

To be sure, the functions of ownership and of management are rather separated, but both parties take the chances noted and must be at least as good as their competitors or go out of business.

Today, any person who wishes to obtain his share of profits can do so. He can, first, save money for investment; second, take the risks of investing the money either in his own business or an established one. This is the capitalistic method. Actually everyone obtains "profits" from business, for . . . the large improvements in the standard of living resulting from increasingly improved products and methods of production are the profits that all share. How else do you get them? The standard of living per unit of labor is high.

Do union officials, by and large, want to share profits? Of course, but only provided they can be assured that they will take no losses. Unions, as a result, are the least American segment of our population. They wish to give less in return for more and more, even though it may drive firms out of business, rather than take any risks. They wish to take over a large element of corporate control, but none of the corporate responsibilities. . . .

Any arrested development of capitalism results from the growth of the welfare state because so few people take the trouble to understand capitalism. Our Communist "well-wishers" have very nearly sold us the elements which would destroy us, by getting us to adopt their wrong ideas. *Capitalism* and *colonialism* in the modern world are very naughty words, because "liberals" say so.—EDWARDS ADAMS RICHARDSON. *Bethlehem, Pa.*

(Continued on page 20)

Open Forum

(Continued from page 19)

Responsibility and Myth

To the Editors: This will recall Professor Vern L. Bullough's query, "Has the professor-scientist replaced the minister-priest?" in the June *Register* and *Leader*. May one of those scientists who has been increasingly disturbed over that trend as he has watched it for some two score years add his testimony?

He would not only agree to the charge that many John Does have transferred the care of the Holy Grail from the priest to the white-coated technician, but that there are those in John Doe's camp who have surrendered their sense of responsibility—that John Doe's complacency may stem from his belief in the imputed magic that "mysteriously," "quickly," "immediately," or even "suddenly" out-miracles the ancient Aladdin's lamp.

In all fairness, it must be confessed that the scientists themselves have not been blameless in fostering such a naïve surrender upon the part of the uncritical public. When Ph.D. scientists, from forum platforms, characterize the laboratories as "the birthplaces of the future" and proclaim "science leads the way," who is John Doe, citizen, that he should not think, "The scientist is in his laboratory; all's well with the world"?

And there is yet another regrettable trend. While it may originally have emerged from the beatnik camp, its menace merits attention. It spawns the subtle suspicion that this magician of the laboratories is a sort of Mephistopheles, a freakish, passionless, less-then-human hermit who denies his share of concern over the ills of his fellow men. The 1956 Purdue study of high school student attitudes is only one of other discoveries of his threat.

So, in the face of these modern, menacing myths about scientists, this writer would urge more than Professor Bullough's "There should be some words of caution." Would it not be in order to propose that we examine our own responsibility for abetting such myths by trying to ignore them? Do we continue to believe that the *sapiens* belongs with the *homo* of our biological classification?—B. CLIFFORD HENDRICKS, *Longview, Wash.*

Why a Unified Stand?

To the Editors: As a new member of the Unitarian Universalist Church, I have been most interested in acquainting myself with the varying ideas expressed, both in the sermons and in your magazine. One glaring inconsistency, however, I find most offensive. While the church allows considerable personal freedom and latitude in religious thinking, in political and social matters, for some reason, there must be agreement.

I, for one, strongly doubt that we must take a unified stand on these matters. Surely the church can go back to being a religious institution and not another pressure group, another lobby trying to make its presence felt in Washington's marble corridors.

Woudn't the church do better to encourage the free expression of all sides of an issue, and then encourage the highly literate, intelligent members of the group to do their own lobbying, writing their own letters to the people from their own area? The rather considerable experience I have had in dealing with members of Congress has proved to me the great value of this approach. One letter from a real constituent is worth ten resolutions from a pressure group.

I feel the church has a lot to learn in this area. I hope it starts its homework soon.—JACK GILBERT, *Holdrege, Neb.*

To the Editors: It was very disheartening and disillusioning to learn which resolutions were adopted by the Unitarian Universalist Association, and also to read the new ones proposed. The one which hurts the most is the resolution calling for abolition of the House Committee on Un-American Activities. I cannot believe that this represents the thinking of the majority of our membership. My sincere thanks go to the forty-three delegates who voted against the resolution. It is my hope that these forty-three and all other dissenters will write their congressmen to let them know that it is indeed doubtful that these resolutions represent the thinking of most of the membership of the association and that the recommendation of the association be taken with a couple of tons of salt. . . .

Lest there be any misunderstanding, I should like to make it clear that I oppose the association adopting *any* political resolution—be it Conservative or Liberal in nature. I am firmly convinced that it is improper and against the Unitarian-Universalist tradition for the association to give the impression that its individual members subscribe to any specific dogma or creed—religious or political!—FRED J. SAYRE, *Parker, Ariz.*

'Open Up to Youth'

To the Editors: The Mid-Summer edition of the *Register* and *Leader* is "A-1."

In the face of world crisis and domestic conflicts, the articles written on "The Pattern of Subversion," "Forty Miles for Peace," and "On Trial in Mississippi" were very timely and well done. I have special admiration for Alexa Abercrombie's personal account of her participation in an Easter Peace Walk, for I was a "Witness for Peace, Easter, 1961." Some of the . . . feelings that Miss Abercrombie experienced while marching through Illinois were mutual. . . .

Miss Abercrombie's story was so well written that I believe it would be an excellent policy for the *Register* and *Leader* to publish one article by a student every month. Let's open up the magazine to the Unitarian-Universalist youth, the Freedom Riders and "The Rebels with 100 Causes" (*The Nation*, 1961).—ERNEST M. PTASHNE, *Inglewood, Calif.*

'By Virtue of Services'

To the Editors: My mother, who was born exactly one hundred years ago, used to tell us how Florence Nightingale would attend the Unitarian service at Upper Chapel, Sheffield, Yorkshire, when staying with her relatives, one of whom was the Mr. Offley Shore mentioned in Miss Birks's letter in your June issue. But one thing my mother always insisted: that Florence Nightingale was not a Unitarian by virtue of membership of a congregation, but by virtue of her great services to humanity.—MARGARET STEVENSON, *London, England.*

Writers Anonymous

To the Editors: I heartily concur with Harold Scott (Open Forum, Mid-Summer '61) regarding anonymous contributions to the Forum. It would seem a sound policy to insist that all letters published include the author's name. Only thus can fair play and integrity be preserved.—HUGH W. GILLILAN, *Salt Lake City, Utah.*

EDITORS' NOTE: Technically, the letter to which Mr. Scott referred was not anonymous; it was signed, but the name of the writer was withheld by request.

Perspective

'Divine Creativity' Applied to All Life

INTELLECTUAL FOUNDATION OF FAITH. *By Henry Nelson Wieman. New York: Philosophical Library. $3.75.*

Henry Nelson Wieman is widely respected as a philosopher of religion. While this book will not tarnish his reputation as a perceptive thinker, neither will it win him a prize for literary craftsmanship. The tone is uneven and sometimes inappropriate. The language is generally dry and colorless. The organization of the last half of the book is so loose that it suggests a collection of essays rather than a well integrated argument.

But for all its defects as a piece of writing, the book is an instructive exposition of Wieman's doctrine of divine creativity. He examines with sympathy and insight the teachings of Dewey, the personalists, Tillich, and Barth—determining their strong points and weaknesses by the measure of their agreement with his own ideas.

Although it is not always easy for Wieman to adhere closely to his definition of divine creativity (as that which transforms man as man cannot transform himself), the presupposition of this principle is reiterated consistently. Tillich and Barth describe a god of unapproachable perfection; but religion, in Wieman's view, must offer a salvation that can be appreciated readily by the "mass of humanity." While Tillich speaks of God beyond God, and Barth of the "fundamentally Other," Wieman is clearly concerned with the divine as it has significance for the average man. In his own terms, "the concern of religious faith arises only when we recognize the distinction of better and worse."

The last three chapters apply Wieman's doctrine of divine creativity to the principal problems facing mankind. His formulations of the problems are often quite novel, and his criticisms are courageously trenchant. He is at his best when he describes "the prevailing form of liberal religion" as "immature and irresponsible" because, among other reasons, "it assumes that the most profound problems of human existence can be adequately treated when individuals 'think for themselves' without intensive, continuous and instructed study."

ROBERT HANEY
Harvard University, Cambridge, Mass.

Today's Religion—For Fun and Frolic?

THE NEW TIME RELIGION. *By Claire Cox. Englewood Cliffs, N.J.: Prentice-Hall, Inc. $3.95.*

Here is a comprehensive collection of nonsignificant data never before gathered in one volume. Its preparation was a monumental task, indicating a new freedom in church statistics.

Sweeping across denominational lines, the author quotes American church leaders in many faiths. The effect of their words is that religion today is a conforming "organization man's" status symbol, with no deep or critical significance. The consistent documentation is disarmingly simple and frightening in its nontheological consequence. Generalizations never touch the depth of real religious experience. For example, N.V. Peale is presented outside his stereotype so frequently as to suggest axe grinding by the author—or maybe her conversion.

Even so, the facts are hard! The "New Time Religion" is as popular as the dollar, architecturally modern, and open seven days a week for fun and frolic. Religion has been washed in gray flannel with predictable results.

ROBERT HENRY HOLMES
First Parish Church, Bedford, Mass.

Useful Book Shows Protestant Spirit

THE SPIRIT OF PROTESTANTISM. *By Robert McAfee Brown. New York: Oxford University Press. $4.50.*

The intellectual aspirations, if not the pretensions, of most Unitarian Universalists are violated by their own uninformed iconoclasm, and the Protestantism they react against is generally not its main or its purest stream. If one might be so bold as to suggest a short short reading course in American Protestantism, one could not do better than recommend two books. The first was reviewed in these pages not long ago: *The Varieties of Protestantism* by John B. Cobb. The second is this new book of R. M. Brown: *The Spirit of Protestantism.*

We are helped to know the backgrounds of our own liberalism by reading Brown's new book, with its underlying conviction that "the Protestant Reformation must go on." Except for one consumingly idolatrous note, the book is definitely an attempt at liberal understanding of the Protestant tradition—which a Unitarian-Universalist should cultivate to the point of familiarity, even if he cannot approve it.

As eager as any of us in clearing away popular superstitious accretions in Protestantism and in tearing down old idols, Brown does cling, rather uncritically, to the idolatry of Jesus. He declares that "The Word of God can be none other than Jesus Christ" and "any other meaning of the phrase must be subservient to this."

Strangely, his idolatrous interpretation of Jesus as the Christ is the one doctrine which he does not expound with any depth or richness. It is with him an assertion, almost an incantation. It seems very strange, too, to see it so in a book which is otherwise clear, learned, and very fruitful for liberal and conservative alike who would be intelligent about the Protestant tradition.

JOSEPH BARTH
King's Chapel, Boston, Mass.

Religious Aspects of Nationalism Shown

NATIONALISM: A Religion. *By Carlton J. H. Hayes. New York: The Macmillan Co. $5.00.*

If religion can be defined as a man's highest loyalty, then nationalism may become a religion. Such is the thesis of this brief treatment by the Seth Low professor emeritus of history at Columbia University.

While he defines nationalism, traces its history in the rise of western Europe, and discusses communism and the new nations of Asia and Africa, the author attempts to indicate the religious implications of adoration of the state. His final chapter points more explicitly to the cult practices, the mythology, the intolerance, and the sacrifices which are a part of nationalism, as well as its interaction with historic world religions.

The author may overstate and oversimplify to make his case, but the lesson should be learned. It is especially important now, at the centennial of our own tragic, divided nationalism. As super-patriotism re-emerges in this country and as we attempt to define our "national interest" in international affairs, we need to be reminded that when pride and patriotism become our highest values, genuine religion is lost.

CHRISTOPHER RAIBLE
The Unitarian Church, Jamestown, N.Y.

Effort to Legislate Morality Described

THEIR BROTHERS' KEEPERS: Moral Stewardship in the United States, 1800-1865. *By Clifford S. Griffin. New Brunswick, N.J.: Rutgers University Press. $6.00.*

The belief that some more fortunate people have the responsibility for insuring the morality of their unfortunate brothers is the background for this study. It is an interesting survey of the efforts to correct tendencies toward "immoral living."

As heirs of the Calvinist belief that there are few of the "Elect," these men gave their energies to reform the sinners. Concerned with the evils of drunkenness, slavery, misuse of the Sabbath, and war, they organized a complex of societies to expose and erase the results of such immorality.

Then, finding that the societies were not sufficient, they undertook, through politics, to legislate morality. The premise for their action was the statement of John Jay, Chief Justice of the United States and a devout churchman: "It is not a new remark that those who own the country are the most fit persons to participate in the government of it." First it was the Federalists who devoted themselves to this effort, to be succeeded in the nineteenth century by the party of Jefferson's principles.

Here is one of the peculiarly American efforts which colored much of the nation's life from the Revolution to the Civil War. Its history is a real addition to our understanding. Clifford Griffin has given us food for thought when we believe people can be legislated or pushed into moral living.

ERNEST A. BROWN, JR.
The North Parish of North Andover, Mass.

Call Issued for New Prophet Today

PROPHET, SPEAK NOW! *By Robert McNeill. Richmond, Va.: John Knox Press. $2.50.*

Mr. McNeill has written a very readable and worthwhile book, a reminder of the role the prophet has played in Christianity and a call for the prophetic voice today.

Most of us in the liberal church would support the author's conclusions, even though I am sure we could not accept the theological reasoning behind them. However, I do not believe that his theology is essential to his conclusions, which are in the prophetic, i.e. liberal, tradition.

Mr. McNeill rightly believes, "Temporarily the church has lost the real image of itself, and what it is constructing resembles more a Pentagon of self-involvement than the Tabernacle of the Lord."

I would like to quote two small sections from the introduction to give some idea of the author's thinking and arouse interest in this small but vital book.

"If religion has a cultus (and which one does not?) that cultus can be either the matrix or the gravesod of social morality. The cultus of religion is like a setting hen: it can either hatch or smother the ethical life."

In his conclusion to the introduction McNeill writes, "Christianity would have remained an obscure, esoteric sect and would never have made its way to us if it had not undergone occasional purifications from the prophets. It is time now for another one, and from living prophets who speak in the tradition of those who rest in the sepulchres, safe at last from their stoning."

BERTRAND H. STEEVES
The First Religious Society, Newburyport, Mass.

Worship of 'Self' Comes under Attack

ODYSSEY OF THE SELF-CENTERED SELF. *By Robert Elliot Fitch. New York: Harcourt, Brace and World, Inc. $3.95.*

Sophisticated and witty Robert Fitch, Congregational minister and dean of the Pacific School of Religion in Berkeley, California, has ventured forth again, following the success of his "The Decline and Fall of Sex." Mr. Fitch makes a literary analysis which leads to a diagnosis of "self worship" as the disease of our time. His broadsides are scattered, landing on such disparate writers as Walt Whitman, Archibald MacLeish, Boris Pasternak, and Erich Fromm. They all are joined together in the sin of self-centeredness, which in our times becomes self-pity.

The shots may be scattered, but the gunpowder is there. The explosion ought to be noticed by all, particularly Unitarians and Universalists.

"The religious disposition, at least in the West, is always concrete. Now there are in fact just five possible realities about which we may order our religion. These are: God, Nature, Humanity, Society, the Self. Whatever may be our view of the meaning and purpose of the universe, we shall focus those meanings and purposes on one of these five objects."

His final recommendation is that the only reality deserving worship is God. After what he does to the Self, Society, Humanity, and Nature, one is inclined to agree with him. At least he forces one into the search for acceptable alternatives.

PAUL N. CARNES
Unitarian Universalist Church of Buffalo, N.Y.

How Liberal Was 'the Great Commoner'?

THE TRUMPET SOUNDETH. *By Paul W. Glad. Lincoln, Neb.: University of Nebraska Press. $4.75.*

Religious liberals shudder at the defender of Tennessee's anti-evolution decree, yet William Jennings Bryan is not so simple. In this view of Bryan as Democratic chief and opposition leader, 1896-1912, Paul Glad argues that Bryan's faith was too practical and unthought to be fundamentalist. His politics were too consistent to make him a demagogue. And, I would add, he was not liberal enough to be a political and social liberal either.

Glad interprets Bryan as a prophet of the middle border. In every stand—in religion, politics, economics, foreign policy, morality—Bryan without exception championed the Midwest folk culture of the waning nineteenth century. Certainly he was a prophet, with honor in his region if not in his country.

But Glad does not discern the question beyond all this: what grass roots radicalism has to do with liberalism. In all his radical proposals—silver, public ownership of utilities, expanded popular government—Bryan was seeking salvation for the "common" people.

Bryan's attitude was shown by his willingness to settle everything (even theology) by the vote—which at times may be radical, but almost never liberal. He would swallow up the individual in folk mentality, set reason to be nursemaid to inherited norms, bury the world in a Midwest graveyard, and then conceive the graveyard to be the whole universe and wholly righteous.

Prophet he was, but his land was narrow and his vision provincial. His soul was too strangled with grass roots and his mind too enslaved to small myths for him to consider the great commoner as a liberal in spirit—or, therefore, in anything else. He tried to crucify the spirit of man upon the cross of mass (balloting) mankind.

CARLYLE H. MEACHAM
The Unitarian Church, Annapolis, Md.

Fine Book Displays Egyptian Art, History

ANCIENT EGYPT: as represented in the Museum of Fine Arts, Boston. *By William Stevenson Smith. Boston: Beacon Press. $7.50.*

Students of art and history, professional and lay alike, will welcome this fourth edition of William Stevenson Smith's *Ancient Egypt*. Both illustrative material and text have been revised, in line with new discoveries and recent acquisitions at the Museum of Fine Arts in Boston.

Although the 134 photographs are limited to the museum's collection, the text is an inclusive and authoritative history of Egypt through four millennia and a brilliant interpretation of its art. The author pleads no special theory and never allows pedantic discussion to intrude. The book is scholarship at its best but at the same time is non-technical in style. Its readability is matched by its attractive format, including high quality paper and binding, and colored photographs.

Dr. Smith, curator of Egyptian art at the museum, and one of the world's greatest Egyptologists, was associated with George A. Reisner in his excavations at Giza. He is well known for his *The Art and Architecture of Ancient Egypt* and other works on Egyptian art. In issuing this volume in hard-cover form, Beacon Press has assured it the wider reading that it deserves.

FRED GLADSTONE BRATTON
Springfield College, Springfield, Mass.

'Voyage' Brings Deep Feelings in Poetry

THE VOYAGE AND OTHER POEMS. *By Carl Seaburg. Boston: Meeting House Press. $2.00.*

"Can we touch the tears of men
or is there only hydrogen?"

This haunting question lingers in the mind as one moves through the depths of feeling captured in this slender collection of verse.

Carl Seaburg's poems occasionally have appeared in *The Crane Review* and other journals. *The Voyage and Other Poems* is his first book.

Sensitive and perceptive, Mr. Seaburg confronts the knowledge, the agony, the emptiness and cynicism of our time. He takes us from a bullet on Omaha Beach to a drive-in movie, from "illusions of being" to "little islands of theory . . . awash in the wide seas of the abstract," from the stealing of time ("all this pain grown to grass") to a lemon as "one kind of heretic."

Some of his phrasing is awkward and undisciplined. There are times when he merely plays with words; but the startling turns in his language and his facility with imagery are intriguing.

There is strength in his tenderness, and even in his bitterness:

". . . who can but ring bells
When beauty is about
And perishing in the swallowing night?"

RAYMOND J. BAUGHAN
Staff Review

'Moving Made Easy'—Or Easier, at Least

MAKING THE MOST OF EVERY MOVE: How to Move Your Family Easily and Successfully. *By Garner Dodson. New York: G. P. Putnam's Sons. $3.95.*

Unitarian ministers and others who may be faced with the task of moving family and funiture to a new community, often on short notice, will find this a useful and heartening book. Useful, because the author, who herself has made eleven major moves during the past ten years, provides a wealth of suggestions for moving with minimum expense and maximum safety. Heartening, because she helps counteract the myth that young children suffer greatly from the experience of settling in a new community. Although the book is aimed primarily at the housewife, men also will find it a major resource—particularly in the chapter titled "Choosing a New Home."

The author, a member of the Denver Unitarian Church, is on the distaff side of a husband-wife team of geologists.

JOHN M. MORRIS
All Souls Unitarian Church, Colorado Springs, Colo.

Facts of the Weather Are Not 'in Vane'

THE OCEAN OF AIR. *By David I. Blumenstock. New Brunswick, N.J.: Rutgers University Press. $6.75.*

There is something refreshing about a book dealing with facts: it pays for a dozen volumes of opinion or advice about how to live, how to think straight, or how to save the world. David Blumenstock spent twelve years on this book about atmosphere and human existence, and the results show it. He writes with feeling, but with clarity and precision.

Do you know what a barchan is? Well, it's a crescent-shaped sand dune. Do you know why the breeze comes in from the sea, especially after noon on a fine day, and turns in the reverse direction after sunset? Why does the weather move west-to-east in the middle latitudes? What caused the terrible Kansas-Missouri floods of 1951? Did you know that one-eighth of earth's irrigation (26,000,000 acres) is found between the Pacific coast and the tier of states from the Dakotas through Texas?

The effects of weather on warfare, history, culture, industry, and the human body itself are fully discussed. Here's a real Bible on its subject, fully annotated and indexed. Merlin tells Arthur (in *The Once and Future King*) that the best thing to do when he's feeling low is to learn something. *The Ocean of Air* is a good place to do just that.

EDWARD DARLING
Director, Beacon Press

Denominational Writings Show Beliefs

THE CREEDS AND PLATFORMS OF CONGREGATIONALISM. *By Williston Walker. Boston: Pilgrim Press, $2.45.*

The history of any movement is the history of its ideas. Moreover, the creeds and platforms within historic religious groups are the clearest expression of the beliefs and ideas which gave them life.

Here, preserved in its original classic form, with the addition of a penetrating introduction by Douglas Horton, is the republication of Williston Walker's *The Creeds and Platforms of Congregationalism*. Carefully selected as those documents best suited to illustrate the faith and practice of the Congregational churches, the author includes in each case the appropriate background and commentary—in such depth and with such perspective as only a qualified church historian can give.

For anyone interested in the Congregational movement in Protestant church history, from Robert Browne's first Statement of Congregational Principles in 1582 to the "New England Commission" Creed of 1883, the publication of this accessible paperback edition is an event of great moment.

J. HAROLD HADLEY
North Shore Unitarian Church, Plandome, N. Y.

Thoughts for Meditation

Edited by

JACOB TRAPP

The Need to Adore

I will praise thee, for I am fearfully and wonderfully made:
And that my soul knoweth right well.

Psalm 139

One thing have I asked of the Lord, that will I seek after:
That I may behold the beauty of the Lord,
and inquire in his temple.

Psalm 27

Independently of any rite, of any church, there has always existed in the world a religious spirit, a desire to humble oneself in total veneration, a desire to elevate oneself by approaching a conceivable but inaccessible ideal.

Lecomte du Noüy

To confine the notion of worship to specific devotional or ritual acts is to confine religion itself to these moments, for Worship, that is, the conscious orientation and dedication of the soul to the Divine, is the essential element in Religion. And it is only true Worship in so far as it pervades the whole life. Prayer, praise, penitence, loving-kindness and heroic action are but various aspects of Worship and have their meaning and inspiration from it.

The worship of God is not something different from the love of Humanity, the passion for the Beautiful, and the devotion to Truth; it is not something which exists alongside these and in addition to them; it is what these actually are whenever and in so far as they are realized in their highest form, in their true co-ordination, and in their real meaning. Worship is the dedication of the whole life, and a dedication of it to the Highest.

B. H. Streeter

To adore.... That means to lose oneself in the unfathomable, to plunge into the inexhaustible, to find peace in the incorruptible, to be absorbed in defined immensity, to offer oneself to the fire and the transparency, to annihilate oneself in proportion as one becomes more deliberately conscious of oneself, and to give of one's deepest to that whose depth has no end. Whom, then, can we adore?

The more a man becomes man, the more will he become prey to a need, a need that is always more explicit, more subtle and more magnificent, the need to adore.

Pierre Teilhard de Chardin

Thus revering the soul, and learning
that its beauty is immense,
man will come to see that the world
is the perennial miracle which the soul worketh,
and be less astonished at particular wonders.

He will learn that there is no profane history;
that all history is sacred;
that the universe is represented in an atom,
in a moment of time.

He will weave no longer a spotted life of shreds and patches,
but will live with a divine unity.
He will cease from what is base and frivolous in his life
and be content with all places
and with any service he can render.

He will calmly front the morrow
in the negligency of that trust which
carries God with it
and so hath already the whole future
in the bottom of the heart.

Ralph Waldo Emerson

In one salutation to Thee, my God, let all my senses spread out and touch this world at Thy feet.

Like a rain-cloud of July hung low with its burden of unshed showers let all my mind bend down at Thy door in one salutation to Thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to Thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to Thee.

Rabindranath Tagore

The Unitarian Universalist World

DAYTON YODER, JOHN FORDON JOIN STAFF OF UNITARIAN UNIVERSALIST ANNUAL FUND

Two appointments in denominational fund raising were announced in September by O. T. Gilmore, vice-president for fund raising of the Unitarian Universalist Association.

Dayton T. Yoder and Dr. John Fordon were named associate directors of the department to work with Harold Buck and Mr. Gilmore.

Dayton T. Yoder

John Fordon

"Mr. Yoder and Dr. Fordon will do a great deal of the field work on the Annual Fund, working with volunteers throughout the continental organization," Mr. Gilmore said in announcing the appointments.

Mr. Yoder, 56, was educated at Southwestern College, Winfield, Kansas; Garrett Biblical Institute, Evanston, Illinois; and Drew University, Madison, New Jersey. From 1954 to 1961 he was associated with Wells Organizations, Inc., church fund raisers, and National Fund Raising Services, Inc. During the past summer he was employed as a special fund raising consultant by Roosevelt University, Chicago, Illinois.

"He has had a wealth of experience in church fund raising which will be very valuable to our department and the denomination in this relatively new professional field," Mr. Gilmore said.

Dr. Fordon, 36, is a graduate of the University of Illinois, Urbana; the Starr King School for the Ministry, Berkeley, California; and Central Theological School, Chicago, Illinois. From 1951 to 1956 he was minister of Unitarian churches in Fort Wayne, Indiana, and St. Louis, Missouri. In 1956 he was appointed assistant director of the Jewish Hospital in St. Louis, and in 1959 became director of foundations and government relations at Washington University there.

"Dr. Fordon combines first-hand church experience with a variety of experience in the educational fund raising field, especially in regard to special gifts and capital funds, a background which will be very valuable to our denomination," Mr. Gilmore stated.

Both men began their new duties in September.

Kuebler Resignation Is Accepted by Board

The resignation of Dr. Ernest W. Kuebler, director of the Department of Education of the Unitarian Universalist Association, was accepted, effective November 1, by the UUA Board of Trustees, meeting October 5-6. Terminal pay for one year, including pension and fringe benefits, was voted.

Dr. Kuebler originally submitted the resignation last June 30, to be effective in June, 1962, but it was tabled by the UUA Executive Committee. Reconsideration and establishment of a new terminal date were at his request.

UUA Officers Open New Boston Quarters

The Board of Trustees of the Unitarian Universalist Association established offices on the first floor of the association's headquarters building at 25 Beacon Street, Boston, in September. The opening marked the first time that the governing boards of either the Unitarian or Universalist denominations have had their own headquarters offices.

The offices occupy quarters previously used by the Beacon Press bookstore. The bookstore was moved to the first floor of the association's building at 16 Beacon Street, former headquarters of The Universalist Church of America.

The board's suite provides office space for the moderator and the board's recording secretary, the secretary of the association, and the treasurer.

The moves were among the first in a program of space reallocation prompted by the consolidation of the American Unitarian Association and the UCA in May. Other moves would be made during the fall, according to the Rev. Mason F. McGinness, UUA vice-president for administration.

Edward Darling, director of the UUA Department of Publications, reported that the department planned to occupy the building at 16 Beacon Street and that removal of the bookstore was the first step toward implementing the plans. The department has been on the first and sixth floors at 25 Beacon Street and at 3 Joy Street. The Joy Street offices would be vacated.

Samuel Wright Named To Starr King Post

The Rev. Samuel A. Wright, Jr., has been appointed director of in-service training at the Starr King School for the Ministry, Berkeley, California. He succeeds the Rev. Horton Colbert, who retired last spring.

LIBERAL RELIGIOUS YOUTH SEPARATES ITS HIGH SCHOOL, COLLEGE PROGRAMS

High school and college-age Unitarians and Universalists, long united in Liberal Religious Youth, have established separate programs.

Delegates to the 1961 continental convention of LRY, August 20-27, in North Bend, Washington, voted to limit the organization's membership to high school young persons. The following week, delegates to a special college-age conference in Evanston, Illinois, established a separate program in co-operation with the College Centers Program of the Unitarian Universalist Association.

"The move will shift LRY's emphasis to training high school leadership within the organization and allow the college group to function separately rather than as a subcommittee of LRY," the Rev. C. Leon Hopper, executive director of LRY, stated following the meetings.

More than two hundred fifty young persons, a record number, attended the North Bend meetings. Delegations chartered buses from New England, the Middle West, and California, and twenty-two young persons traveled by train from the South.

At business meetings during the convention the delegates elected officers, passed bylaw amendments re-organizing their governing body, and considered resolutions on public matters.

Elected officers were Mary Vann Wilkins, Rose Hill, N.C., president; Maria Fleming, Cleveland, Ohio, vice-president; Mary Jean Hess, Detroit, Mich., secretary; and Warren Doty, Philadelphia, Pa., treasurer.

Trustees elected include Jim Barfoot, Tampa, Fla.; Quentin Branch, Bremerton, Wash.; Maxine Mosher, Hopedale, Mass.; and Pete Brown, Shaker Heights, Ohio.

Bylaw amendments passed provide that the LRY governing board shall consist of presidents of regional federations, four officers, and three directors. In the past it has consisted of officers, trustees, and twenty regional representatives elected from districts not necessarily corresponding to the federation areas. The board will meet annually following the continental convention, and an executive committee will oversee LRY affairs at other times.

Functions of the board will be "to exchange information and programs, to provide leadership development, including leadership training programs at board meetings, and to establish LRY program policy," Mr. Hopper stated.

A Youth Advisory Committee consisting of four persons appointed by the board of the Unitarian Universalist Association and four appointed by the LRY board will act as a liaison between the youth organization and the larger denomination.

LRY staff will be a part of the UUA Department of Education, as recommended by the Co-ordinating Committee on Consolidation. Staff appointments will be made jointly by the UUA and LRY boards.

Fellowship Director Tours Five States, One Province

Munroe Husbands, fellowship director for the Unitarian Universalist Association, was scheduled to visit at least 34 communities in five western states and one Canadian province on a fall field trip intended primarily to organize new fellowships. He planned to visit existing organizations in a number of the communities.

Mr. Husbands left Boston October 11 for Courtenay, British Columbia, and will return November 14 from Las Vegas, New Mexico. He scheduled appointments tentatively for each day.

Communities to be visited include:

British Columbia—Courtenay, Victoria, and Terrace.

Washington—Olympia and Aberdeen.

Oregon—The Dalles, Hillsboro, Grants Pass, and Medford.

California—Red Bluff, Roseville, Vallejo, Fremont, Pittsburg-Antioch, Fairfield, Berkeley, Pacifica, Salinas, Santa Maria, Lompoc, Thousand Oaks, Barstow, Lancaster, Los Angeles, Laguna Beach, San Clemente, and El Centro.

Arizona—Prescott and Bisbee.

New Mexico—Carlsbad, Hobbs, Roswell, Portales, and Las Vegas.

Freedom Riders Supported In Oak Ridge Resolution

Support of the Freedom Riders in their efforts to desegregate transportation facilities was voted by the Public Affairs Committee and Board of Trustees of the Unitarian church of Oak Ridge, Tennessee.

The resolution stated that the two groups "support the Freedom Riders in the effort they are making to assist citizens in obtaining their constitutional rights . . . urge the Interstate Commerce Commission to adopt stringent regulations against segregation in waiting rooms, rest rooms, and eating places in interstate bus terminals . . . [and] request the individual members of our church to write letters to appropriate officials urging support of the Freedom Riders."

Spencer Lavan Elected As President of IRF

Spencer Lavan, a third-year student at Harvard Divinity School and former president of Liberal Religious Youth, was elected president of the International Religious Fellowship (IRF) at the organization's annual conference, July 30 to August 6, in Rothenberg, Germany.

Other officers elected include Gerhard van der Kooi, Amsterdam, The Netherlands, first vice-president; Benedict Probst, Basle, Switzerland, second vice-president; Bernhad Aerni, Basle, secretary; and Hans-Jakob Ulrich, Winterthur, Switzerland, treasurer. Members at large of the Executive Committee are Grenville Needham, Leicester, England, and Gunter Funk, Mainz, Germany. Miss Bonnie Davis, Cambridge, Massachusetts, was named editor of *Forward Together*, journal of the IRF.

Mr. Lavan is widely known for his work in Unitarian and Universalist churches. He was president of LRY, 1958-59, and student minister at the Arlington Street Church, Boston, 1959-61. As president of IRF, he will oversee planning for the 1962 conference, which will be held in the United States.

More than ninety-five young persons attended the Rothenberg meetings, including three delegates from Japan, the first to attend IRF sessions since the second World War. Liberal Religious Youth was represented by eighteen delegates who toured European countries before and after the conference under the leadership of the Rev. and Mrs. Theodore Webb of Haverhill, Massachusetts.

The IRF Executive Committee met after the Rothenberg conference to make preliminary plans for its 1962 meetings, Mr. Lavan reported. Official business sessions will be held during the summer at a site in New England or the Middle Atlantic states. In addition, a European conference will be held concurrently in England.

Plans for the 1962 American meetings include tours for European delegates and study seminars in American cities.

Preparations Made For 1962 Assembly

Preparations are under way for the business sessions of the 1962 general assembly of the Unitarian Universalist Association.

Churches and fellowships must submit items of business and general resolutions to the UUA Business Committee by December 1 for inclusion on the 1962 agenda.

The Business Committee will prepare a tentative agenda and send it to all societies by December 10. The societies will be asked to vote preferentially on general resolutions to be included in the final agenda and report to he Business Committee by April 6. The committee will prepare a complete agenda including business items and resolutions by April 23.

Matters of business and general resolutions submitted by special petition are due March 1. Petitions must be signed by at least one hundred legal members representing ten churches or fellowships.

Arts Guild to Sponsor Annual Meeting Exhibit

A continental exhibit of liberal religious art will be held at the annual meeting of the Unitarian Universalist Association, May 23-28, 1962, in Washington, D.C.

The exhibit is sponsored by the Religious Arts Guild under the chairmanship of the Rev. Richard Hasty, Fall River, Massachusetts. Selection and arrangement of displays will be made by committees of the guild.

"This will be an exhibit of the artistic expression of the deepest beliefs and highest aspirations of man," Mr. Hasty said. Arts to be considered for the display include painting, sculpture, symbols, jewelry, ceramics, graphics, photography, textiles, and metal-smithing.

Individuals or churches wishing to submit articles for display may write Mr. Hasty, 309 North Main Street, Fall River, for further information.

Board Votes $1,500 to Aid Canadian Unitarian Council.

An appropriation of $1,500 from unallocated contingency funds has been voted to the newly-organized Canadian Unitarian Council by the Board of Trustees of the Unitarian Universalist Association.

The council was organized formally in Boston last May.

FORTY EAST AFRICAN STUDENTS PLACED IN U.S. SCHOOLS WITH AID OF UUA

A co-operative effort of Unitarians and Universalists in local, regional, and continental organizations resulted in the placement of forty East African students in United States schools.

Two projects were carried out simultaneously by the Department of Service Projects of the Unitarian Universalist Association and by the Middle Atlantic States Council in co-operation with the department.

Eighteen high school students from Kenya, Uganda, and Tanganyika were sponsored by Unitarian and Universalist churches in response to an invitation issued by the Department of Service Projects in June. The students will live in private homes, and expenses will be shared by the families, churches, and the department.

Sponsoring organizations are the First Universalist Church of Binghamton, N.Y.; Unitarian Church of Burlington, Vt.; Second Congregational Society, Concord, N.H.; First Universalist Church of Cortland, N.Y.; Third Congregational Society of Greenfield, Mass. (two students); Follen Church Society, Lexington, Mass.; Medford Social Action Committee, Unitarian-Universalist church of Medford, Mass.; First Parish, Medfield, Mass.; First Universalist Church of Orange, Mass.; Unitarian Church of Rockville, Md.; Unitarian Church of St. Paul, Minn. (two students); Church of the Unity, Springfield, Mass.; First Parish, Waltham, Mass.; Unitarian Universalist Church of Waterville, Me.; First Universalist Church, Wausau, Wis.; and Community Church of New York.

Another twenty students were settled in schools and homes by the Middle Atlantic States Council of Unitarian churches.

The students were among two hundred fifty young men brought to the United States from East Africa last fall by the African American Student Foundation. Some of this group enrolled in denominational schools in the South, but became dissatisfied with the segregated environment and lack of adequate courses to meet their needs. Twenty traveled to New York during the summer seeking new schools.

Dan Weggeland, a member of the Unitarian Fellowship of Morristown, New Jersey, was told of the students' difficulties by a young East African staying at his home. Mr. Weggeland alerted the regional headquarters and laymen in the metropolitan area.

Seven tuition scholarships were offered by Farleigh Dickinson University, Madison, New Jersey. Nearly seven thousand dollars was contributed by individuals in churches and fellowships to room, board, and personal expenses of the students.

Other universities in the New York area offered tuition scholarships for the remaining thirteen students. The Rev. Jack Kent, associate director of the Middle Atlantic States Council, directed the placement of the young men in private homes.

As placement of the college students progressed, Mr. Kent received a telegram from Tom Mboya, general secretary of the Kenya African National Union (largest Kenyan political party), requesting assistance for two additional high school students. Scholarships were arranged at Proctor Academy, Andover, New Hampshire, and Coburn Classical Institute, Waterville, Maine.

Unitarians and Universalists received official recognition for the student work from the government of Kenya at the end of August as a parliamentary delegation visited the regional headquarters in New York.

"The delegation expressed its sincere appreciation to all the Unitarians and Universalists who have taken an interest in students from East Africa and especially from Kenya. They wanted us to know how much they value what we have done, and they hope we will continue to assist them in their efforts to educate their students in our country," Mr. Kent reported.

"The Africans feel that the education that comes from living with an American family is as important as the education in schools," the Rev. Dana Klotzle, director of the UUA Department of Service Projects, stated. "Because many of the students we are sponsoring are just entering high school, the program is likely to continue for a number of years.

"Already the Institute for International Education has asked us if we will sponsor ten students from Zanzibar next year."

English Unitarians Oppose Portuguese Angola Policies

Strong opposition to the colonial policies of the Portuguese government in Angola was voiced by the Council of the General Assembly of Unitarian and Free Christian Churches meeting in London, England.

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Schlesinger to Speak At Washington Workshop

Arthur M. Schlesinger, Jr., special assistant to President Kennedy, will be the keynote speaker at the fifth National Workshop for Religious Liberals, Washington, D.C., March 3-6.

Mr. Schlesinger, a Pulitzer Prize winning historian, will speak on "Moral Goals in a Rational Society."

The workshop will open Saturday, March 3, with a special meeting for UFSJ members. Sunday afternoon, journalists and political analysts will present informal "off the record" reports on Washington events.

Monday meetings will be scheduled at the State Department and on Capitol Hill with members of the administration and senators. Speakers and discussions will emphasize foreign policy and civil rights, as requested by members of the 1960 workshop.

First Yearbook Due This Fall for UUA

Work on a new Unitarian Universalist "interim yearbook" is in progress, according to Mrs. Donna C. Fogg, editor, and the volume is expected to be ready for distribution in the late fall.

Mrs. Fogg emphasized that the yearbook will not necessarily be in the format ultimately to be used for such publications, but will serve during the "interim" until such a format is determined.

The yearbook will replace the *Unitarian Yearbook,* which formerly was published by the American Unitarian Association, and the *Universalist Directory and Handbook,* formerly published by The Universalist Church of America. The latter publication did not appear annually.

Fund Drive Launched For USC of Canada

The Unitarian Service Committee of Canada launched its sixteenth annual appeal for funds in September. A total of $250,000 is sought for support of the organizations' seventy-three projects in Europe, Asia, and the Middle-East.

The quarter million dollar drive is "the barest minimum to fulfill our pledges," according to Dr. Lotta Hitschmanova, executive director. Headquarters of the committee is at 78 Sparks Street, Ottawa, Ontario.

Raymond Dennett Dies, World Affairs Expert

Raymond Dennett, 48, former director of the World Peace Foundation who for two years served the American Unitarian Association and the Unitarian Universalist Association as a consultant on international affairs, died September 1 at his Belmont, Massachusetts, home after a five-year illness of cancer.

Services were held September 5 at the Memorial Church of Harvard University.

Mr. Dennett had resigned as consultant in August because of his illness. He had worked with the Committee on World Responsibility in a survey to determine what role the association might play in influencing international affairs and in conducting a one-year pilot program.

Dr. Dana McLean Greeley, president of the UUA, said that in Mr. Dennett's death, America lost a man of courageous heart and distinguished international vision and understanding.

"In the face of enormous adversity," he said," this spirit was invincible. He labored to the end with an unfaltering devotion to the cause of peace."

Mr. Dennett was director of the World Peace Foundation from 1945 to 1954. He also was a former president of the American-Scandinavian Foundation, the Joint Council for International Co-operation, and the World Order Library, and secretary of the Boston Committee on Foreign Relations and the American Council, Institute of Pacific Relations, New York City.

Mr. Dennett served in several relief agencies during World War II and was on the staff of UNRRA. For fifteen years he was a member of the board of editors of *Internationl Organization.* He also was active in the World Council of Massachusetts.

He attended Phillips Andover Academy and Harvard College, where he received a B.A. degree in 1936 and an M.A. in 1939. He held an honorary L.H.D. degree from Augustana College. From 1936 to 1943, he was graduate secretary of Phillips Brooks House at Harvard.

He was editor and author of various articles and publications dealing with international affairs.

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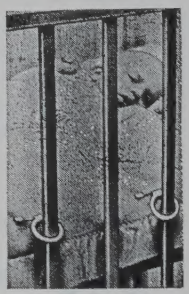

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Survey

THE MINISTERS

Walton E. Cole called to Claremont, Calif.

Eino Friberg called to All Souls Universalist Church, Worcester, Mass.

James Hawley called to Bakersfield, Calif.

John Isom called to Des Moines, Iowa.

Gordon McKeeman called to Akron, Ohio.

Robert Payson called to Cortland, N. Y.

Vernon Tagtmeyer called to Marlboro, Mass.

Robert Brockway appointed to the Department of Social Studies, University of Southern Louisiana, Lafayette.

Edwin C. Broome appointed dean of Mitchell College, Long Island University, East Meadow, N. Y.

John G. Gill appointed to the Philosophy Department, Alaska University, College.

Philip W. Pennington granted ministerial fellowship.

CONFERENCES

October 27-29—Annual meeting, Prairie States Unitarian Association, Cedar Rapids, Iowa.

September 30-October 1—Meeting of the Virginia Conference, Thomas Jefferson Unitarian Council, Richmond.

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November 3-4—Annual meeting, Universalist Convention of Michigan and Michigan Area Council of Liberal Churches, Southfield.

February 23-25—Biennial convention, Pacific Coast Unitarian Universalist Council, San Francisco, Calif.

THE INDIVIDUAL

Dan Fenn, Jr., Lexington, Mass., has been appointed staff assistant to President Kennedy. His assignment at the White House is to help locate qualified persons who will be available for high government positions. Mr. Fenn is a former chairman of the advisory committee of **The Unitarian Register.**

The Rev. **Harold H. Niles**, minister emeritus of All Souls Universalist Church in Watertown, New York, has been appointed co-ordinator of religious activities at St. Lawrence University, Canton, New York, for 1961-62.

Dr. Leslie T. Pennington, minister of the First Unitarian Society of Chicago, Ill., was awarded an honorary degree of Doctor of Divinity by Meadville Theological School.

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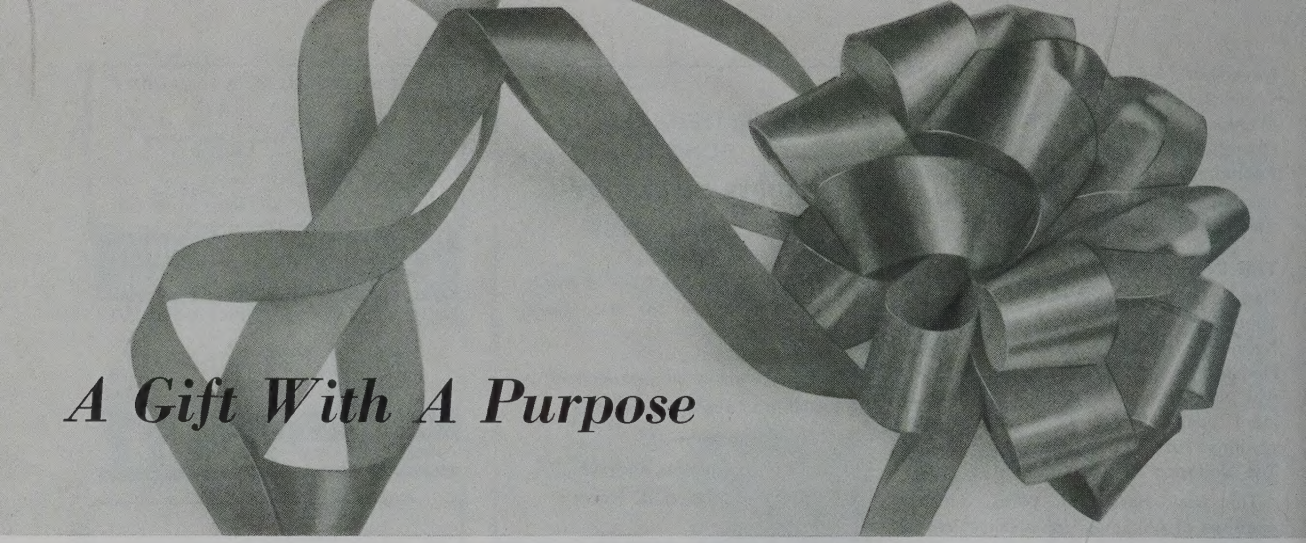

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